# The Outlook

*Volume 89* *Saturday, July 11, 1908* *Number 11*

## CONTENTS

*The Democratic National Convention*.... 539
*Secretary Taft Retires*..... 540
*An Unpleasant Treasury Situation*..... 540
*Land-Grabbing*..... 541
*A Civic Revival*..... 542
*Self-Paid Pensions*..... 543
*Teachers in Convention*..... 544
*The Victim Turned Judge*..... 545
*The Aldrich Memorial*..... 546
*Professor A. V. G. Allen*..... 547
*The Author of "Uncle Remus"*..... 548
*A Veteran Newspaper Man*..... 548
*A Missionary Exhibition*..... 549
*A Missionary Hero*..... 550
*The Adroit M. Clemenceau*..... 550
*The Recount*..... 551
*The Duty of Cheerfulness*..... 552
*The Life that Now Is*..... 553
*The Spectator*..... 555
*The Temperance Tidal Wave—II*..... 557
*By Samuel J. Barrows*
*Summer Vesper Sermons: In Praise of Kings*..... 565
*By Lyman Abbott*
*Greek Life from the Papyri*..... 566
*By Edgar J. Goodspeed*
*The Educational Theater*..... 572
*By William Northrop Morse*
*The Evolution of Greek Religion (Harrison)* 577
*Comment on Current Books*..... 579

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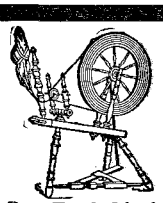
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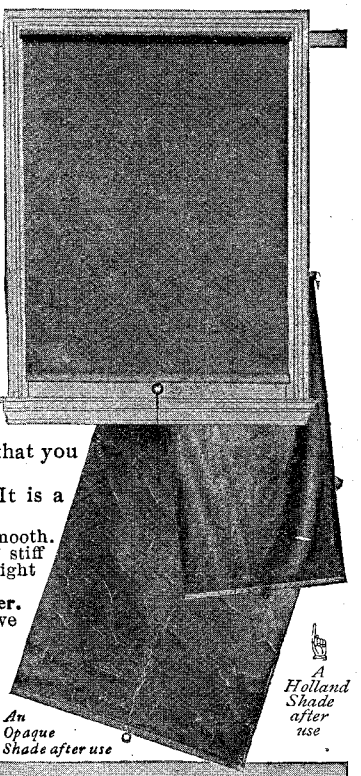
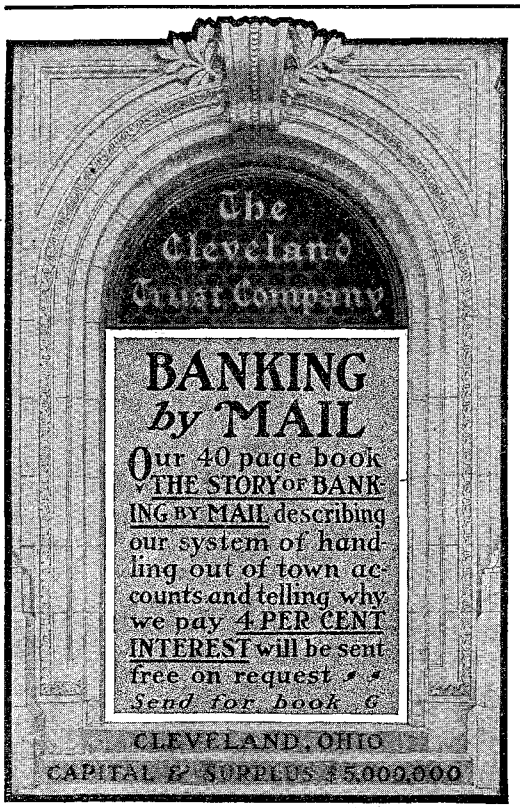


*An Opaque Shade after use*

*A Holland Shade after use*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# The Outlook

NEW YORK, JULY 11, 1908

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*The Democratic National Convention*

The Democratic Convention at Denver will be called to order the day after these words are written, and by the time they are read, or within a day or two thereafter, the candidates will be selected and the platform agreed upon. Under these circumstances political prophecy, always of doubtful value, would be peculiarly futile. It is stated that Mr. Bryan's candidacy had, before the Convention opened, a strength of three-quarters of the delegates, whereas two-thirds only, under the Democratic practice, is necessary to nominate. His friends, therefore, have confidently predicted his nomination on the first ballot, although to the last moment supporters of Governor Johnson and Judge Gray declared that they still had hopes, and an almost comic aspect was imparted by the declaration of one of Judge Gray's zealous friends that Mr. Bryan would do well to accept the second place under Judge Gray's leadership, and plan for the Presidential nomination in the campaign of 1912. The situation as to the nomination for the Vice-Presidency is in quite as chaotic a condition as it was in the Republican Convention at relatively the same time. Judge Gray, of Delaware, has expressed his unwillingness to serve in this capacity, but is still talked of; other States have "favorite sons," such as John W. Kern, for Indiana, and Archibald McNeil, for Connecticut; but the prevailing feeling before the Convention seemed to be that precisely the same reason which led the Republicans to nominate a New York man—namely, that in that State the fight will be a hot one—will lead the Democrats to do the same thing; and among the New York men talked of are a lawyer, Martin W. Littleton; an editor, Herman Ridder; a shipbuilder, Lewis Nixon; a judge, W. J. Gaynor; and even an old-time politician, David B. Hill. The character of the platform is still, as we write, veiled in mystery, and the newspapers are divided between two opinions—that Mr. Bryan wishes to conciliate conservative opinion, and that he will insist on extreme radicalism! The most sensational development of the week has been in connection with Judge Parker's proposed resolution relating to the death of Mr. Cleveland. Nothing could be more appropriate and fitting than that the Democratic National Convention should honor by suitable resolution the memory of a great Democratic leader—the only one who has filled the President's chair since Buchanan. It is also reasonable that such resolutions should be presented by the New York delegation. But Judge Parker, on his personal initiative, saw fit to publish a set of resolutions which at once by their wording stirred up bitter factional feeling. The clauses which were criticised were as follows:

> He respected the integrity of our courts, and so insisted upon strict enforcement of the law that every honest man or interest might be protected, and all offenders punished without fear or favor.
>
> He maintained the public credit and honor, stood firm as a rock in defense of sound principles of finance, and resisted the dangerous economic doctrines and practices left by the Republican party as a heritage to our people.

Of course each paragraph refers implicitly to the adoption and advocacy of a specific economic and social doctrine to which Mr. Bryan has been opposed, and contains the assumption that any opposing doctrine is unsound. It ought to be added that Judge Parker soon saw the desirability of stating that his resolutions were framed only in a tentative way, and other New York Democrats at once pointed out that the entire delegation might and would have a word to say before such provocation



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to contention should be laid before the Convention. The country at large deplored the fact that even tentatively the memory of a great man should be exploited to arouse partisan bitterness. A characteristically excitable criticism made was that of Colonel Henry Watterson:

> The attempt to drag the dead body of Grover Cleveland from its new-made grave into the tumult of a National Convention will deceive no one. An invasion of the grief of the noble lady who weeps amid the silence and the solitude of the granite hills, a blow at party concord, it is the act of shameless hypocrites. Nor was ever a professional ghoul inspired by a more mercenary spirit, because the sole aim and end of the Murphy-Conners crowd, aided by Judge Parker, is the perpetuation of the ascendency of the Belmont-Ryan combination, to which Democracy owes its last ignominious and well-deserved defeat.

❀

*Secretary Taft Retires*

Last week Secretary Taft completed his work in the office of the Secretary of War, turned over its duties to the new Secretary, General Luke E. Wright, and took up the equally strenuous work of the political campaign for the Presidency. The first problem of this labor will be to settle with his advisers upon the choice of the man to be chairman of the National Republican Committee. It is an appropriate time, as Secretary Taft makes this change from public to political service, to repeat President Roosevelt's words, uttered when Mr. Taft laid down the office of Governor of the Philippines: "There is not in this nation a higher or finer type of public servant than Governor Taft." He has held many offices; has resigned from office, we think, eight or ten times; and without exception every resignation has been in order to assume new duties of greater importance and with the motive, not of personal aggrandizement, but of broader usefulness. If one examines the circumstances attending all his appointments, this will be seen to be accurate in detail as well as a general truth. Mr. Taft has been in turn judge of a State court, judge of a United States court, Solicitor-General of the United States, a member of the Philippines Commission and its chairman, the first Civil Governor of the Philippines, and Secretary of War; and in these and in minor offices not named, as well as in his professional career at the bar, William H. Taft has been an indefatigable worker, a fair-minded judge, an admirable executive officer, and an administrator who accomplished things by persuasion as well as by personal force.

❀

*An Unpleasant Treasury Situation*

For the fiscal year just closed the United States Treasury reports a nominal deficit of sixty million dollars. This follows a more than corresponding surplus a year ago. The result is due to two causes, a decline in receipts and an increase in expenses. During the long period following last October's panic, a decline both in internal revenue and import taxes was to be expected. An increase in expenses was also to be expected in the increase of National obligations, due to a new conception of governmental duty, regulation, and control. Whatever we may say of the liberal appropriations of the Fifty-ninth Congress, which came to an end a year ago, those of the first session of the Sixtieth (December, 1907, to June, 1908) were certainly extra-liberal, authorized as they were under circumstances not existing during the Fifty-ninth Congress, namely, falling receipts and the expectation of a deficit. Of the increased expenditures, the War Department called for nine million dollars more than last year, and the navy twenty-one millions more. Pensions aggregated fourteen millions more, and public works seventeen millions. Of the last-named amount the sum of eleven millions stands for additional outlay on the Panama Canal, an item really chargeable to "plant" rather than to the actual expense account. There is also an increase of three million dollars in the item of interest, due to the Government's payment of interest on the Panama Canal bonds. The year's reclamation of the public lands has cost about thirteen millions, not far from last year's figures. Indeed, many of the heaviest disbursements are for improvements of a permanent nature. The deficit, therefore, may

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be more apparent than real. Treasury officials claim that the amount of new debt created during the year was only $7,000,000 in excess of the amount of old debt redeemed, in addition to which $85,000,000 was expended in public works of various kinds. Be this as it may—and Treasury statements suffer from an antiquated system of bookkeeping—the apparent deficit can be trebly covered by the Government's cash in the Treasury and its deposits with the National banks. But a continuance of deficit might before long put the Government in a position where, failing the necessary economy, the shortage would have to be made good by new bond issues or new taxes.

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*Land-Grabbing*

The decision just handed down by the Supreme Court for the District of Columbia in the Hyde-Benson case will strengthen the Government in its prosecution of alleged land thieves. The case was tried in the District of Columbia, since it is the seat of the General Land Office in the Department of the Interior, the executive department of the Government involved. Secretary of the Interior Hitchcock co-operated in every way with the Department of Justice in its prosecution, as have his successor, Secretary Garfield, ex-Land Commissioner Ballinger and the new Commissioner, Mr. Dennett. Besides Hyde and Benson, two other principals, Schneider and Dimond, were indicted. The alleged conspiracy arose under the Acts of Congress admitting California and Oregon into the Union. The Federal Government granted certain sections of Federal public lands to those States for public school purposes. The laws of each State provided for the sale of these lands, with profit to the State, to its citizens, but only on the purchaser's oath that the land was taken for his exclusive use and benefit. Thus, any Oregonian might acquire three hundred and twenty acres in his State, and any Californian—where the land was rough, mountainous, and unfit for cultivation—six hundred and forty acres in his State. All the really valuable of these lands were disposed of at a dollar and a quarter an acre. In 1897 Congress passed an Act providing for the exchange of State lands privately owned, situated within National forest reserves—or, as they are now called, National Forests—for public lands outside. The Act did not require the lands in exchange to be of equal value. It was seen that a large profit might be made by securing title to the remaining and almost worthless school lands and exchanging them for valuable Government timber lands elsewhere. It is charged that Hyde and Benson secured persons to apply for these State school lands by paying them a small price for the use of their names, and that the principals then paid the purchase price for the land and took assignments by deeds of transfer from the persons procured to make the application. In some instances it is even charged that they employed the names of fictitious persons, and by forgeries completed the purported chain of title to themselves from such fictitious persons. Titles thus secured from the State were really bogus. Then the defendants are charged with deeding these lands to the United States in the attempt to secure good titles to valuable public lands belonging to the Federal Government.

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*The Government Defrauded*

But these Hyde-Benson operations concerned only the undisposed-of school lands within the National Forests then established in California and Oregon. Not being content with them, Hyde and Benson, according to the contention, then attempted to control the establishment of new National Forests so that they would include other areas secured by them. To this end it is charged that they bribed officials, whose duty it was to make reports upon the proposed National Forests, to induce them to include the lands in which the conspirators had or expected to have an interest. It was further charged by the Government that one of the conspirators visited Washington and bribed certain employees of the General Land Office in the District of Columbia to expedite the consideration of cases where their lands had been included in National Forests,

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so that the Government's patents to its public lands might be secured by them in effectuating their unlawful purposes at the earliest possible date. This is the basis of jurisdiction in the District of Columbia. The conviction of two of the principals upon all of the counts of the indictment would indicate that the jury believed them guilty as charged. As the public lands selected by the conspirators in exchange for theirs are now, it is believed, worth in the aggregate more than ten dollars an acre, the Government is in a way to save millions. The widespread character of the Hyde-Benson scheme will be appreciated from the fact that the lands involved are situated in almost all of the public land States of the Union, more than twenty of the States and Territories being affected. The beneficial results of the recent decision to the Government are incalculable, not only in restoring to it lands selected under the fraudulent practice charged in the indictment, but in the checking of similar schemes.

❀

*A Civic Revival*

The "Civic Revival" recently conducted in Grand Rapids, Michigan, with a population of about one hundred thousand, shows the possibilities of a movement based on the principle that true morality is social morality. Grand Rapids possesses a Board of Trade with a membership of one thousand men. One of its committees, composed of one hundred and five men, is known as the Municipal Affairs Committee. This is divided into subcommittees whose objects are: a cleaner city, a safer city, a better governed city, a city of conveniences, a more charitable city, and a more beautiful city. Through the efforts of the last-named committee, forty addresses were delivered in as many public schools on Arbor Day, and ten thousand elm trees were given to the children and planted by them in all parts of the city. The Rev. Alfred W. Wishart, formerly of Trenton, New Jersey, and now of Grand Rapids, proposed to the Municipal Affairs Committee that it start a campaign of education in citizenship to be known as "The Civic Revival." The suggestion was promptly acted upon, and Professor Charles Zueblin, who has lately severed his connection with the University of Chicago, was invited to become the Civic Revivalist. Invitations were sent to various musical, literary, social, and business organizations to co-operate with the Board of Trade. Thirty-nine societies responded favorably. The meetings were advertised widely, the press giving daily attention to them. Concerts were given every evening by prominent musical organizations. Mr. Zueblin spoke afternoons and evenings for seven days, his lectures covering many phases of municipal life. He taught the principles of city-making and the ethics of good citizenship. He described the good and bad features of city life, and the notable achievements of those cities whose experiences particularly illustrate what may be accomplished by intelligent co-operation in the working out of a comprehensive city plan. In spite of several heavy rain-storms, more than ten thousand people attended the lectures. Roman Catholics and Jews joined with Protestants in the movement. Prominent merchants, manufacturers, and bankers acted as ushers. Workingmen in large numbers were present. The students of civics in the High School were given credits for reports of the lectures, and hundreds of them used the opportunity to study municipal problems. Many ministers preached sermons on civic themes. The President of the Board of Trade said: "I have never known Grand Rapids to be so thoroughly and generally aroused on any subject. The interest in the Civic Revival has seized all classes of citizens, and created a sense of fellowship which is remarkable."

❀

*Some Results*

One of the definite results of the meetings was the appropriation by the Common Council, on petitions signed by those who attended the meetings, of $1,750, to be used by the City Plan Commission to secure the services of experts in laying out a comprehensive plan for municipal improvement. The Common Council also voted $1,000 to be used for artistic street signs. A feature of the meetings

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which quickened the civic conscience was the use of many lantern-slides, made by the Camera Club, showing the disfigurement of the streets by telegraph poles, bill-boards, and other unsightly objects. The mean approaches to several attractive public buildings were shown on the screen, so that people could see the folly of allowing private property to be so used as to detract from the beauty of public buildings. Several vacant lots have been cleaned of their rubbish, and many other steps have been taken to remedy the defects of a city already famed for its beauty and cleanliness. Perhaps the most important result is the general civic awakening. Many citizens in all walks of life who have been indifferent to their public duties have been soundly converted to the civic ideal. Men who never gave much thought to the ethics of good citizenship confess they now realize that religion that does not express itself in conduct socially useful is not true religion. A new civic spirit, a profound sense of the value of fellowship, a belief in the practical utility of a vision, and a new conscience on the evils of city life, these are some of the results of the Grand Rapids Civic Revival.

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*Self-Paid Pensions*

"Who will pay your wages when you are old and gray?" This question appears as a title on the cover of a handsomely printed pamphlet. Within, the State Actuary of Massachusetts answers the question by telling the reader of the plan by which the workingman, using some savings bank, can provide a pension for himself and protection for his family. Last year the General Court of Massachusetts passed a law providing for savings bank insurance. The Outlook at the time outlined the provisions of the measure. Briefly, it authorized any savings bank under specified conditions to accept, for accumulation in a fund, separate from its ordinary savings department, deposits to be applied to insurance and annuities. After necessary preparations by the State Actuary, Mr. Hunter, the State Medical Director, Dr. Arnold, and the savings bank, the first license to establish an insurance and annuity department was granted, in June, to the Whitman Savings Bank. Other banks, including that of which ex-Governor Douglas is President, have followed or will probably soon follow. If a bank does not wish to establish this separate department for itself, it is permitted to act as an agent to receive applications and premiums and to make payments on behalf of some other bank that has such a department. According to the law, a savings bank may offer three kinds of policy: it may, first, agree to pay the insured an annuity after he reaches the age of sixty-five, or, if he dies before that age, to pay his beneficiary the full amount of the policy; second, it may, for a smaller premium, give him a paid-up policy at the age of seventy-five, his life being insured in the meantime; or, third, it may, for a premium between these two in amount, give him an endowment policy which insures his life till the age of sixty-five, and allows him the full amount of the policy in a cash payment when he reaches that age. Thus a man of twenty-five can get a policy of the first order to the amount of two hundred and fifty dollars, becoming a fifty-dollar annuity, for sixty-five cents a month, or a policy of the second order to the amount of two hundred and fifty-two dollars for fifty cents a month, or a policy of the third order to the amount of two hundred and forty-six dollars for fifty-five cents a month. The highest policy obtainable is one for five hundred dollars, and the highest annuity is one hundred dollars. For a man of twenty-four, this can be obtained for a dollar and a quarter a month. Besides the cheapness of the rates and the monthly payments, there are two distinct advantages in the plan: one is that premiums may be paid, at the option of the insured, by the bank itself from savings deposited in the name of the insured; the other is that profits of the insurance department of a bank, beyond a certain specified percentage, go to the policyholders. The cheapness of the rates is due to two facts: first, the State, by maintaining the Actuary's department, pays some of the necessary cost of insurance, which in ordinary insurance is

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borne by the company; second, no agents are allowed to solicit this insurance, and therefore the large cost of such agents is altogether eliminated. The State and the savings banks share the minor cost of publicity. The responsibility for the success of the plan depends upon the plain people of the State. Will they have the foresight and the initiative to go to the bank and buy protection, as they go to the grocery to buy provisions? It was well worth while for the State to offer them the opportunity.

❀

*The Sport of Spelling*

Of all the multitude of events of the meeting of the National Educational Association at Cleveland last week, the most picturesque was the inter-city spelling bee. It assumed the aspects of an amateur sporting event. Spelling teams representing Cleveland, Pittsburgh, New Orleans, and Erie were on hand. As a crew in a fit condition for a race keeps in trim by an easy paddle and by rehearsing racing starts, or a football team varies its rest on the last day before the game by a short run across country, so on the day before the match the New Orleans team, which had been quartered in the city for about two days, met at a hotel for light spelling practice. The New Orleans team, moreover, showed its sporting spirit by declining the courteous offer of a special pronouncer accustomed to the Southern inflection. The coaches declared that their charges were ready to take their chances according to Webster. At the spelling bee itself the audience was all expectancy. Groans of disappointment arose every time a word was muffed; and loud applause burst forth as each difficult word was gathered in. Two of the contestants attained a perfect record. One was a colored school-girl of Cleveland, the other a white school-girl of Pittsburgh. The victory went to the Cleveland team. The assistant superintendent of that city, Mr. Hicks, who started the spelling bee revival, had anticipated the success of this team. He did not seem to think that foreign-born pupils were at a disadvantage, for he remarked that on the Cleveland team there were only two of American birth. The more serious work of the Convention, like that at conventions in past years, was of great value in two respects. In a peculiar sense teachers are, during school terms, continuously expending themselves in stimulating others; in such a convention as this they restore the equilibrium by receiving a stimulus from others. Such a convention, moreover, abounds in concrete suggestions from the specialist which can be applied to the practical duties of the school-room.

❀

*Teachers in Convention*

The three most important subjects under general discussion were training for vocation, moral training in the public schools, and the education of exceptional children. Of these three, the last was, in the main, of interest to teachers themselves, though of course the public in general still needs to learn that the child who is deaf, or blind, or crippled, or in any way defective, has as much right to education as any other child. In the discussion on moral training the emphasis was wholesomely on the supreme importance of the personal character and practical influence of the teacher. The discussion of the training for vocation was most varied. The conclusion, briefly, of it all, might be put thus: The tendency of our present school system is to develop a class education. It trains children away from the farm, the workshop, the factory. The more advanced the school, the more it tends to narrow its influence to one class. Boys and girls who need more training drop out of school because the school fails to give them the kind of training they need. Legislation which keeps such boys and girls out of industry keeps them in idleness. The remedy is not the subjugation of these boys and girls to industry, but the enlargement of the function of the school so that it may train them for industrial and an industrious life later. The fear of too early specialization was tersely answered by one speaker who, referring to the idleness into which many boys and girls fall, said that the specialization which ought to be feared most was "specializa-

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tion in deviltry." It is gratifying, also, to record that emphasis was laid upon the need of appropriate industrial training in the rural schools, such as would fit boys and girls for a wholesome and necessary life in the country. The proceedings of the Convention were marred by the activity of agents of the school-book publishers. Undoubtedly, these activities were exaggerated in the newspaper reports; but so great a body as the National Educational Association ought not to allow even the appearance of commercial interference with its organization. The directors of the Association, in consequence of the great financial burden which the Association had come to bear, voted to discontinue the practice of investigating special subjects, but at the same time made the reasonable request that Congress appropriate for the Bureau of Education sufficient funds to carry on such investigation for the benefit of the country at large. In its resolutions the Association reasserted its recommendation for small school boards, for the extension of playgrounds, and for higher compensation for teachers; it expressed its gratification in the progress of education in the rural schools and in the effort to remove abuses from students' sports; most significantly of all, it recognized the responsibility of the public schools for the training of pupils so that moral standards in business and finance should be higher in future generations than they have been in the past, and it urged in the public schools "the reading and study of the English Bible as a literary work of the highest and purest type side by side with the poetry and prose which it has inspired and in large part formed."

❀

*The Victim Turned Judge*

What does a man get from a college course? The answer to that question may not be the same as the answer to the other question, What does he think he gets? Yet perhaps one can formulate an answer to the one by learning the answer to the other. The Harvard Illustrated Magazine, conducted by undergraduates of the university, following the example of some periodicals that have a larger field, recently made a postal card canvass of the Harvard Senior Class. It asked each member of this class to name his three "favorite courses" and his three "most regretted courses" and to give the reasons for his choice. There were one hundred and sixteen cards returned filled out in time for tabulation. It is possible, indeed we should say supposable, that the answers are hardly typical of the whole class. There must be a considerable proportion of undergraduates who would not regard such a canvass very seriously; but the proportion of answers received compares very well with the proportion of answers that are sent in response to other canvasses of this kind. The editors of the magazine, moreover, who, it may be assumed, know pretty well the personnel of the class, announce that the answers "come from every type of man, and seem to be fairly representative of the opinion of the class." According to one mode of computation, the course which received the greatest number of points in its favor was one on the types of fiction in the eighteenth and nineteenth centuries, conducted by Professor Bliss Perry and an assistant. According, however, to another method of computation in which the enrollment in the courses was taken into consideration, the course which stood at the head of the list is one which Professor George H. Palmer has for years conducted in ethics. If this postal card canvass is really typical, it seems that undergraduate judgment—in its likes at least—after it has been ripening for four years at Cambridge is thoroughly sound. The answers which this canvass brought were as frank in condemnation as in approval. Some of this condemnation is visited upon the teacher. One man ascribes his dislike of a course to "its too youthful and therefore harsh instructors;" and another to the "reprehensible person who has it in charge." Others are less severe on their superiors, and ascribe their failure to circumstances. One man, for instance, makes the hours of the day in one of his courses—half-past one and nine o'clock, the sleepy hours following meals—share the responsibility with "a petty assistant." Another man

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blames the "physical discomfort of Boylston Hall," and a third, recognizing that somebody besides an undergraduate may have too heavy burdens to bear, has the grace to say that his instructor was an "overworked" as well as an "irritable man." Some students, looking still further for a cause for failure, actually found it in—themselves. One frankly says that a certain course did him no good because of his "personal dislike of the subject;" another, still more candid, gives as the reason his "unfitness for the subject;" a third did not have time to follow the subject up with other courses, and a fourth says, dubiously, of a course he condemns as absolutely a waste of time, "I may not be a judge of its value, for I only took it the first half-year, got a 'C,' and then dropped it." What seems to vex the undergraduate mind most is that these regretted courses not only failed to do good, but in certain cases actually did harm. One man, with an assurance that ought to carry conviction, laconically declares of a course in English: "Spoiled my writing." And another says of the same course: "Kills all originality, besides being an unholy bore." All judgment, however, is not adverse. Says one senior, with gratifying recognition of his own wisdom, "I regret no courses; I selected my programme with care, and had a purpose in each course chosen." Several, indeed, avow a total absence of regret, unless it be that there was not time for more courses. Some of the criticism is discriminating in its approval as well as in its condemnation. It is interesting to note how largely the personality of the instructor counts as a factor, whether for or against a course. Not unnaturally the undergraduate values his study according as it is interesting or dull. Occasionally he sees, or thinks he sees, the practical utility of the instruction he receives. Sometimes he recognizes the intellectual value of a piece of work even though it does not grip his thought. Usually, however, he counts a course good if it is forceful; and if in this he is partly wrong, he is also partly right. The best teachers, we can all testify, are the teachers who somehow create in their pupils the power of attention and the power of application that outlasts the course.

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*The Aldrich Memorial*

The dedication of the Thomas Bailey Aldrich Memorial at Portsmouth, New Hampshire, on Tuesday of last week, was the occasion of a gathering of writers unusual both in numbers and in interest. Rarely has American literature of to-day been so generally represented in one place. The dedication ceremony was held in the morning, at Music Hall, the Mayor of the city, Mr. Wallace Hackett, presiding. That Portsmouth takes pride in the work and fame of the author of "The Story of a Bad Boy" was evidenced by the popular interest awakened by the suggestion that the Nutter House, as it is called, which belonged to Mr. Aldrich's grandfather, and is so delightfully described in "The Story of a Bad Boy," should be purchased and preserved as a memorial of Mr. Aldrich. Mayor Hackett took up the suggestion with characteristic vigor, while Mrs. Aldrich and her son, by their devotion, extraordinarily skillful work, and generous contributions, carried the scheme out to an ideal completion. At the public exercises, Governor Guild, of Massachusetts, spoke for a commonwealth in which Mr. Aldrich had done much of his best work, and which held him in the greatest regard; while Colonel Higginson, Mr. Howells, Mr. Gilder, Mr. Clemens, Mr. Thomas Nelson Page, and Mr. Mabie brought out the different aspects of Mr. Aldrich's work and genius. Mr. Howells's delightfully characteristic personal reminiscences were brought to a close by the reading of a poem, and Mr. Robert Bridges read "The Singing Heart," one of the most charming tributes to Mr. Aldrich which have appeared. Mr. Gilder read two poems; and at the unveiling of a very successful portrait by Mr. Alfred Houghton Clarke, in the Nutter House, a sonnet by Dr. Henry van Dyke so happily expressed the sentiment of the occasion that The Outlook reprints it:

This is the house where little Aldrich read
The early pages of Life's wonder-book

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With boy's delight. Beside this ingle-nook
He saw the driftwood fire of fancy shed
Weird colors on the pictures blue and red.
Boy-like he skipped the longer words and took
His happy way, with searching, dreamful look,
Into the deepest things most simply said.

Then came his turn to write: and still the flame
Of vivid fancy lit the tales he told;
And still he won the laureled poet's fame
With simple words wrought into rhymes of gold;
Look, here's the face to which this house is frame,—
A man too wise to let his heart grow old.

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*The Old House*

The Nutter House, or the Old Bailey House as it is sometimes called, having been purchased by the Memorial Association, was so restored that it stands to-day exactly as it stood in every detail when Mr. Aldrich spent his happy boyhood in it. Inside and outside it is precisely as he saw it in the days when he was unconsciously collecting material for "The Story of a Bad Boy." The wall-papers have been restored, the old furniture has been collected, the kitchen reproduces the kitchen of one hundred years ago. The old books have been collected or replaced, and the smallest articles of furnishing, even of clothing, have been brought back to the old home. In the attic are to be found the spinning-wheels, old-fashioned lanterns, foot-stoves, odds and ends which made the old garret so delectable; with the little theater upon which Mr. Aldrich lavished his early invention. The pianos, reading-lamps, china, silver, great four-poster beds, old prints on the walls, music on the racks, old-fashioned stools of haircloth, decorated with hand-work, great clock in the hall, all things have been so completely collected by Mrs. Aldrich's tireless efforts, or so perfectly reproduced, that the house is not only a memorial of Mr. Aldrich's childhood, but is one of the most complete illustrations of pre-Revolutionary life in the country. In a fireproof building in the garden have been placed Mr. Aldrich's manuscripts, autographs, pictures, first editions, and a great number of presentation copies, together with portraits and memorials of every kind. On the walls hang many of the familiar photographs and autographs with which Mr. Aldrich's friends have long been familiar. Mr. Francis Bartlett, of Boston, an old friend, has added to the collection a complete set of the first editions of Mr. Aldrich's books. Rarely has an author been so happily commemorated; for rarely has an author aroused such devout and intelligent affection in those nearest him, or gathered about him such a host of friends and lovers, as Thomas Bailey Aldrich.

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*Professor A. V. G. Allen*

Professor Allen, whose death, in the sixty-eighth year of his age, occurred last week, is chiefly known to the general public as an interpretative writer on theological subjects. He is one of an increasing number of authors who treat theology in a religious spirit, that is, rather as a vital experience than as an abstract philosophy. His "Continuity of Christian Thought" traces the undercurrent of Christian experience in European history, and shows that the modern theological trend is vitally and historically connected with Greek philosophy, and cannot properly be called a "new theology," save as it is a new expression of a type of spiritual experience which has existed in the Christian Church ever since the day of Pentecost. In his "Life of Jonathan Edwards" Dr. Allen gives an interpretation of that enigmatical character, and discloses in his philosophy that intermixture of an almost pantheistic mysticism and a Puritan intellectualism which accounts for the peculiar charm that has always attached to Jonathan Edwards's writings. In "Christian Institutions" Dr. Allen is not seen at his best, for it is thought and life rather than institutions which interest him; but he discovers the life in the institutions, and his book is pervaded by the same spirit and reaches substantially similar conclusions to those of Dean Stanley and Professor Hatch. It is by the "Life and Letters of Phillips Brooks," probably, that Dr. Allen is most widely known. Though not written

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with an altogether free hand, and in its original form less condensed than he would have chosen to make it, this biography is a prophet's interpretation of one of America's most prophetic preachers. Professor Allen's latest book, "Freedom in the Church," is a plea for liberty of interpretation of the Creed. Most widely known as an author, Dr. Allen was best known as a teacher. His pupils at the Episcopal Theological School at Cambridge, where for many years he was Professor of Church History, remember him with that peculiar gratitude which we always feel toward the man who has given us a new vision of truth and a new impulse to life. Dull indeed was the student who got neither gift from attending Dr. Allen's classes. But those got the most who came nearest to him; and they who were privileged to attend the seminars at his home will never forget the man, nor lose the inspiration to a well-ordered freedom of thought which his teaching and his personality combined to inspire. Both as teacher and author history will account him as one of the great leaders of liberal Christian thought in the latter half of the nineteenth century.

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*The Author of "Uncle Remus"*

A big-hearted, kindly, friendly, and delightfully humorous writer has passed from us through the death of Joel Chandler Harris, at Atlanta, last week Friday. What has been said of Mr. Harris as an author is equally true of him as a man—his personality was as attractive as his writing. Always retiring, and even shy, he was sincerely dear to those who penetrated beyond that shyness, for they found geniality, genuine interest in large questions, and, above all, thorough sincerity and honesty of character. His "Uncle Remus" books had scientific value in that they were careful studies in folk-lore; but they had immensely higher value in that they charmed and pleased innumerable thousands of children. And in all his story-writing there was a pleasant and cheerful touch that reflected in a natural way the homely life of Northern Georgia which Mr. Harris had absorbed from childhood and in which he delighted. The village and plantation life of this section is a most tempting subject for the short-story writer and has been richly utilized by the late Richard Malcolm Johnston and others, but none of this school has brought out the local color, the dialect, the dry, drawling wit, and the shrewd wisdom of the Northern Georgian as did Joel Chandler Harris. It should be noted also that Mr. Harris did good service to the South in his editorial work on the Atlanta Constitution—a work which lasted at least a quarter of a century. With his colleague, the late Henry W. Grady, whose life he wrote, he did much to establish new ideals and an open-minded spirit toward the Nation, not only in Georgia but throughout the South.

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*A Veteran Newspaper Man*

It has been said of Murat Halstead, who died last week in his old homestead in Ohio, that if all his writing for newspapers were gathered together in book form the result would be a library of five hundred volumes; and he is quoted as estimating his work at an annual average of a million words for forty years. Some idea is thus given of the often unrecognized toil of an industrious journalist. Mr. Halstead's sobriquet "Field-Marshal" was bestowed because of the vigorous and intelligent military criticism contained in his letters from the Franco-Prussian War. He began his work as a reporter on the Cincinnati Commercial fifty-four years ago, and had been identified with the paper (later the Commercial Gazette) as reporter, news editor, editorial writer, and proprietor from that time to the day of his death, although at one time he had editorial charge of the Brooklyn Standard-Union. The Commercial Gazette has been a paper of strong Republican views, and has long been also a genuinely influential journal throughout the Middle West. Mr. Halstead was one of the few remaining newspaper writers—one can hardly think of any others except Colonel Watterson and Dr. McKelway now in active service—whose personality, like that of Greeley in the past, was an integral and all-important part of his

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journal. He was noted in his profession for his rapidity and facility. He was repeatedly abroad as a special correspondent. Among his books are "The Story of Cuba," "The Story of the Philippines," "Life of President McKinley," "Life of Admiral Dewey," "The Boer and British War," "The Galveston Tragedy," and "The War Between Russia and Japan."

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*A Missionary Exhibition*

The exhibition entitled "The Orient in London," opened on June 4 by Mr. Winston Churchill, President of the Board of Trade, marked an epoch in the history of missionary enterprise. The Agricultural Hall, large as it is, was none too large for the great variety of exhibits from missions in all parts of the world, the series of pageants, full of glow and color, representing episodes in the history of mission work, the sixteen thousand voluntary helpers who have assisted or who are assisting in the exhibition, and for the crowds of visitors from all parts of the empire. Through this exhibition multitudes who would otherwise have remained ignorant or indifferent will learn to recognize, as Mr. Churchill said, "that no great benefit, no lasting treasure, was ever secured by a purely self-centered movement." "We have possessed," he said, "the faculty of enthusiasm for great causes which do not immediately affect us. We have learned that no man and no class or nation can ever raise itself except by trying to raise others, too." It was a notable tribute that this energetic young statesman, who has been closely connected with British Colonial administration for the last two and a half years, paid to the work of the missionaries. He has recently been to Uganda, and he spoke in the highest possible terms of the success which had been achieved in that country. Officialism no longer ignores or opposes the work of the missionaries. For, to quote Mr. Churchill once more, in referring to the services which they had rendered, "you cannot put into words the value of the moral service. The strength of the empire is in the essential goodness of its moral purposes, its spirit of earnest philanthropy, and its high principle of religion. It is on these things that the permanent continuation of the British Empire must be based." He was only echoing the words of many statesmen, scientists, and travelers, and men like Darwin and Stevenson have offered their tribute to the achievements of these pioneers.

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*Its Significance*

The London Missionary Society has long felt that some attempt should be made to furnish a complete and graphic epitome of its work in many lands. The frontier limits of its missionary enterprise march with the confines of the world, and the North West Territory, Central Africa, India, and the Pacific Islands, and many other countries both East and West interpret to the eye the multitudinous effort and benevolent work of those whose names have now become household words. More than ever is there need for such sacrifices as are daily made by their successors, for modern civilization often presents to the native mind its worst rather than its best side, and a large part of the work of the missionary is to offer an antidote to the evils created by commercial greed and the social vices of the white man. This is not a wholesale condemnation of the trader, but it is an admission that the oneness of the human race is not demonstrated by that cupidity which often puts in the shade our humane motives, but rather by the spirit of benevolence and self-sacrifice which has led men and women to forsake homes of comfort in order to carry to natives in far-off countries, side by side with the gospel of the spoken word, the actual deed of good will in the erection of schools and hospitals and in the establishment of industrial undertakings permeated by philanthropy. Great changes have come over the face of the churches during the last twenty years. The spirit of historical research and the present-day unrest due to the unsatisfactory social and economic conditions of the poor have their counterpart in the new methods and more scientific equipment which every great missionary society now considers to be essential. Perhaps this is in no sphere more marked than in the science of medicine. Almost

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every missionary is either a medical man, or at least has received some medical training, and this indirect attack upon the prejudices of the colored races has been, especially in China, over and over again crowned with victory. Nothing has obliterated the theory of the "foreign devil" so completely as the mercy and sympathy shown by this noble band of men and women in binding up the wounds and assuaging the pain of natives whose deep-seated prejudices could never have been removed by argument or discussion. The question as to how far the East can really be influenced by the West is an important one, and it is certain that much that the West has to offer will be ineffective if imposed from without, an accretion rather than an organic growth. The London Missionary Society, by means of this exhibition, has shown how to reach the peoples of the world through those deep-seated ideas and feelings common to all humanity.

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*A Missionary Hero*

The quiet heroism and resourcefulness of Dr. Wilfred Grenfell, constantly evoked by his perilous work on the Labrador coast, saved his life in a recent experience of the most perilous and dramatic sort. The story, as told to reporters by the captain of the missionary steamer Strathcona, is, briefly, as follows: Dr. Grenfell had left Battle Harbor, Labrador, to attend patients at a settlement ten miles distant, and was traveling over the ice with a pack of dogs, when he found himself driven off the coast by a moving ice field. Before he realized it he was in an area covered only with broken drift ice, and before he could stop the dogs the animals had carried him into the water. The dogs attempted to climb on Dr. Grenfell's back, and he was obliged to fight the animals before he was able to climb on to a solid piece of drift ice. The dogs also succeeded in saving themselves. With the wind blowing a gale, the temperature ten below zero, and night at hand, the doctor would have been frozen to death but for the ingenuity he displayed. Taking off his skin boots, he cut them in halves and placed the pieces over his back and chest to shield those parts of his body. As the wind and cold increased he determined to kill three of the dogs to afford him more warmth and to supply the other beasts with food, fearing that, becoming hungry, they would tear him to pieces. As it was, they attacked him savagely, and he was bitten terribly about the hands and legs. He wrapped himself up in the skins of the dead dogs, but still found it so cold that he repeatedly had to run about the ice to keep up the circulation of the blood. Hoping that the next day he would be in sight of land, though the ice was fast receding from the shore, Dr. Grenfell took the legs of the dead dogs, and, binding them together, made a pole, to the top of which he attached part of his shirt to serve as a signal. The flag was seen by fishermen at Locke's Cove, Mare Bay, and they rescued him.

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*The Adroit M. Clemenceau*

M. Georges Clemenceau, the French Prime Minister, has at last succeeded in obtaining the Senate's consent to follow the Chamber of Deputies in authorizing the Government's purchase of the Western Railway of France. The line is over 3,100 miles long. Added to the nearly 2,500 miles of railway now owned by the State, it gives the Government about 5,600 miles to manage on its own account, over a fifth of the total railway mileage in France. The Government's action does not necessarily mean that it intends thus to "nationalize" all the French railways. M. Clemenceau is not a believer in State ownership of all things, not even of all railways, but only of those essential as means towards the correction of abuses. His ideal is to make fully adequate the State's power of railway regulation and control, and only in flagrant cases, like that of the Western Railway, to supersede this by "nationalization." By means of the present action the Government confidently expects that sufficient pressure will be brought on the other railway companies to make them adopt the methods of management applied by the State to its railways. The State is a larger potential factor in the French railways than is generally supposed. By the law of 1842, railway

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construction was left mainly to private companies, but they were superintended and, if necessary, assisted by the State. The periods of State guarantee of four of the six great companies terminate in 1914. Under any circumstances the existing abuses would presumably be corrected within six years—in time to apply for a further guarantee. But the adroit Premier proposes to have them corrected immediately and to utilize the present state of popular feeling to that end.

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# The Recount

Hard and bitter as the struggle has been into which Mayor McClellan, of New York, was forced immediately upon his election to office over two years and a half ago, he has issued from it not only with victory but also with great personal honor. Assailed with jeering and abusive epithet in the newspapers which his opponent, Mr. Hearst, controls, he has kept silence, and with admirable dignity and self-restraint has refused to be drawn into anything resembling an altercation. Made a defendant, however, in an attack upon the recorded verdict at the polls by which the office of Mayor was intrusted to him, he has maintained a patient and active resistance. Yielding on not a single disputable point, he has forced his adversary to resort to every available legal weapon and mode of attack, and to test the title to the utmost. The charge, finally brought by the Attorney-General of the State, was that the ballots cast in the mayoralty election of 1905 were fraudulently counted. Under quo warranto proceedings these ballots were recounted before a judge and jury. Ballots accepted as valid and ballots rejected as void were scrutinized. As was to be expected, the judgment of those who recounted the ballots did not always coincide with the judgment of the election inspectors who counted the ballots in the first instance. The difference, however, between the plurality as finally announced and that as originally recorded was minute—a difference of a few hundred in a total vote of over half a million, that is, a difference of something less than one-seventh of one per cent. The result is that, after all avenues of assault have been attempted, the verdict of the election remains unreversed.

At the sacrifice of no little personal popularity, some chances for political preferment, and a large sum of money, Mr. McClellan has by his course rendered a valuable public service. He has, in the first place, made the very man who, by crying fraud, induced a multitude of people to distrust the validity of elections, prove that the ballots cast were honestly counted. In the second place, he has made evident the absurdity of the practice which requires the legally elected and seated candidate to bear those burdens of an election contest which should rightfully fall upon the people. And, in the third place, he has successfully withstood and discredited modes of dealing with elections which, if not vigorously opposed, would make of democratic rule a thing of instability and turmoil.

After the verdict was rendered, the New York American, Mr. Hearst's morning paper, had the effrontery to say editorially, "It is certain that the ballot-box frauds and ballot-box stuffing, which he [Mr. McClellan] has struggled desperately to cover up for two years and a half, have been uncovered and proved." The only charges of ballot-box stuffing which were brought, Judge Lambert, whose "patience and fairness" this same paper acknowledges, dismissed as not worth consideration. As to the other "ballot-box frauds," the Judge had this to say:

> It must appear to you, as it does to me, that the accuracy of the original canvass was quite as complete and certain as the one reached here by this body. The evidence disclosed here that there was no fraud so far as the conduct of the election officers was concerned, appearing from direct evidence, and we found in the boxes votes that correspond to the record they made of the official returns upon that night. I only speak of this for the purpose of exonerating those men from the charge of fraud that was made here.

On frauds such as repeating and intimidation, before the counting of the ballots, the recount did not and could not cast any light. All that the recount showed was that the election officials

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expressed an opinion concerning the validity of a small proportion of the ballots which differed from that of the Judge. If their opinion was erroneous, it erred on the side of severity, for the Judge was more lenient in accepting ballots than they. It is plain, then, that, if fraud is to be looked for, it must be discovered before the votes are cast; after the vote is cast, care need be taken, not against fraud, but against blunders.

As for the second point, a statement from the Mayor makes that clear:

> What this controversy has cost the contestant I do not know. I do know, however, that I, the legally elected Mayor of this city, have been forced to pay over forty thousand dollars to defend my title, not including counsel fees, which are still substantially unpaid. I know, moreover, that the taxpayers of the State of New York have been forced to contribute heavily to the expenses of the contestant because of the extraordinary and unprecedented action of the Attorney-General in bringing the contest in the name of the State. If any one was entitled to receive State aid in this proceeding, one might have thought that it should have been the legally elected Mayor rather than the contestant.

It will require, we understand, a special act of the Legislature to relieve Mayor McClellan of this burden. Such an act ought to apply to all future cases of this kind. Public office is not a piece of private property; it is the property of the public intrusted for administration to an individual. It is the public, therefore, that ought to bear the cost of meeting an attack upon its legality.

Regarding the third point, The Outlook reasserts here what it has repeatedly stated before and what the outcome of this contest has rendered obvious. It is of utmost importance that every reasonable means be adopted to ascertain the choice of the people promptly after an election, and that then the verdict as recorded be made final. Essential to the maintenance of popular government is the cheerful and ready acquiescence of the minority in the decision of the majority. It is because this essential factor is lacking that popular government in certain Latin-American republics has been perverted to government by revolution. It is only as this factor is scrupulously maintained that popular government has thrived and will thrive in the United States. It is better that occasionally the wrong man be seated than that the habit of questioning the officially recorded result of an election and of rebelling against it be encouraged. Let the election be made as fair as possible, and the counting be made as intelligent and honest as possible, and then let the ballots be destroyed. The law providing for a special recount, which Governor Hughes, on grounds of political expediency, urged and signed, The Outlook regarded as a bad law, not only on grounds of constitutionality and principle, but also on grounds of the highest expediency. Mayor McClellan did the manly and public-spirited thing when he made it possible for the courts to set that law aside and render it void. He has been equally manly and public-spirited in resisting every attempt cavalierly to call in question the normally ascertained verdict at the polls.

These are lessons that the whole country may learn from the protracted recount in New York.

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## *The Duty of Cheerfulness*

A well-known scholar and author, writing of the late Mrs. Alice Freeman Palmer, said: "When I last saw Mrs Palmer I was in a hopeless state, caring little what I did, especially as regards writing. I never mentioned this to her, but, with that marvelous instinct of hers, I think she perceived it. At any rate, she began at once to kindle me, and before I knew what was happening I was afire to do a man's work again." This is a significant example of the influence of a thoroughly vitalized spirit, rich in knowledge, hope, and faith. If the landscape of human thought and feeling were visible to the eye for a moment, it would be seen that great masses of cloud lie over a large part of its surface, and that many men and women live in a mist. This is largely the exhalation of moral and physical disease. In any endeavor to pass on the significance and worth of life, it ought not to be forgotten that humanity is not whole, but is to a very

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considerable extent the victim of the diseases which it has largely brought on itself. It was a sick world into which the Great Physician came, and it is a sick world which he is still trying to cure. Men and women have distorted views of life. They break under burdens, resent limitations, cry out against sorrows which, if they were well, they would meet with quiet resolution and bear with quiet strength. The querulousness of the sick-room, the anxiety of the hospital, pervade the atmosphere in which men and women live, and there are relatively few who see life as it is and see it whole. There are relatively few, therefore, who are competent, by reason of sanity—that is to say, health of mind, body, and spirit—to pronounce authoritative judgments on life, and to interpret it adequately and justly.

We are coming to understand the tremendous influence of one mind over another, and of the mind over the body, and to see what possibilities are opening up through a more intelligent use of the mind. This knowledge brings with it an unescapable obligation. If it is a man's duty to call in a physician when he is ill, and use every endeavor to make himself whole, it is equally his duty to reinvigorate his body through the use of his mind, and to be, so far as possible, his own physician, or at least to co-operate with his physician. And not only is it a man's duty to cure himself; it is also his duty to reinvigorate society and dissipate the fogs of the world by his serenity, cheerfulness, and courage. Pessimism is a form of disease. It is a miasma which enervates, discourages, and lowers the vitality, precisely as hope and courage reinvigorate, reinspire, and evoke gallantry of spirit. If the facts of life were a great deal blacker than they are, and human conditions a great deal harder, it would still be the duty of men to crush despair under their feet and to infuse into the air of the time courage, hope, and faith.

This is, perhaps, the highest form of help a man can render to his fellows, because it helps them to help themselves. It is far better to put courage into a despondent man than to place money in his hand; to send a man back into the fight because he wants to go, through the reinvigoration of his spirit, than to take him home and make him comfortable. It is far better that a man should give his life heroically than that he should save it pusillanimously. In this time especially, when so many vital problems are to be solved, so many hard conditions confront serious men and women, when wider knowledge has produced a clearer and deeper consciousness of the sorrow of life, every man and woman ought to carry a brave spirit and make a generous contribution of good cheer to the fund of common feeling. It is no time for the despondent and the despairing. No matter what the danger is, or how black the outlook, despondency and despair have no part to play. Society has no more dangerous enemy in such a time as this than the pessimist who robs it of hope and weakens it when it needs all its strength.

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## *The Life that Now Is*

Rome, June 28.—The Ossevatore Romano, the organ of the Vatican, in an editorial concerning the recent Pan-Anglican Congress in London, says: "Religion without a legitimate hierarchy, although calling itself Christian, is a religion only for this world, as the questions discussed by the Pan-Anglican Congress show. Throughout the centuries all religions that have arisen without the seal of the real divine personality were similar to that discussed at the Pan-Anglican Congress. All of them aimed at securing the largest amount of joy in this life without caring for the other world."—*European cablegram.*

We might reply that the ablest and most influential Papal encyclical issued in many a year was that of Pope Leo XIII on Socialism, which had wholly to do with this world, that the last three Popes have laid an emphasis on temporal sovereignty which is without a parallel in the demands of any other Christian Church, and that in the Lord's Prayer, which constitutes so important a feature in the Roman Catholic ritual, the only kingdom prayed for is a kingdom of God on the earth. But the *tu quoque* argument is never very convincing; nor is it to be doubted that many persons, both Roman Catholic and Protestant, share the feeling expressed by the Osse-

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vatore Romano against a religion the object of which is to secure the largest amount of joy in this life. Is that feeling justified?

The ancient Hebrews were taught to look forward, not backward, for their Golden Age. Their prophets foretold a time when a new social order would be initiated on the earth; when the wars would cease and the implements of warfare would be transformed into implements of industry; when government would no longer be founded on force but on a universal sense of justice; when ignorance would give way to knowledge which would cover the earth as the waters cover the sea; when poverty and oppression would be abolished, and every man would sit under his own vine and fig tree, and no one should molest him or make him afraid.

This kingdom of God on the earth was the burden of Christ's teaching. He told his disciples that it would not come suddenly, revolution would not inaugurate it; that it would grow up secretly, no one would know how; that the growth would be very gradual, against much opposition and through much agitation and much self-sacrifice; that it would not involve the dominance of the Jewish nation over other nations, but would include Gentile as well as Jew; that it would be a kingdom of universal blessedness, blessedness founded on nobility of character; and, finally, he counseled his disciples when they prayed to pray that this kingdom might come and the will of God might be done on the earth as in heaven.

It is always difficult to change men's point of view. Notwithstanding Christ's explicit teaching, his disciples at first believed that he would presently return in clouds with his holy angels and bring in the kingdom of God with very great observation. As time passed on and he did not come, they began to hope that the Roman Empire would be converted and become a Christian empire and this would be the kingdom of God on the earth. It was converted and did become a Christian empire—nominally; but Rome under Constantine was no more a kingdom of God than Rome under Nero. Then the disciples began to think that the Church was the kingdom of God, a confusion of terms still not uncommon. The corruptions in the Church destroyed this hope, and then they gave up the ideal of a kingdom of God on the earth, and substituted for it a kingdom of God in the heavens, and for an endeavor to establish a new social order on the earth wherein dwelleth righteousness, substituted an endeavor to save as many as they could for another world out of this world, which they gave up in despair as hopelessly lost.

All this time the kingdom of God was growing up on the earth as Jesus had predicted it would: gradually and without observation, naturally as a seed grows out of the ground, in spite of much opposition, and through much agitation and sacrifice. Slavery was gradually abolished, systems of popular education were established, war was ameliorated and made less frequent, public opinion was created, government by force gradually gave place to government by reason and conscience, poverty was lessened and property was more equably distributed. Taught by history, in these later days the Christian Church is beginning to recognize that Jesus Christ came to establish a kingdom of God on the earth, not to prepare for a kingdom of God in the heavens, that the kingdom of God is what Paul declared it to be, righteousness and peace and joy in a holy spirit: righteousness, that is, the practice of doing unto others as we would have others do unto us; peace, that is, the spirit of good will and co-operation taking the place of the spirit of envy and competition; and joy in holiness of spirit, that is, universal welfare based on righteousness and good will. Our religion is becoming less mystical, more natural; less theological, more sociological; less a self-conscious preparation for an unknown world, more a conscious endeavor to live soberly, righteously, and godly in this world; in brief, less ecclesiastical and more in harmony with the hopes of the Hebrew prophets and the teachings of Jesus Christ.

The strength of the Church, Protestant and Roman Catholic, will be found in recognizing this world movement and giving to it sane and spiritual interpreta-

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tion. It is the rabbinical and ecclesiastical conception of religion, not the conception of the prophets and of Jesus Christ, which has evoked skepticism. Says Frederic Harrison: "We believe that selfishness can be cured only by Religion—by a social religion, the aim of which is not to land the believer in heaven, but to reform human nature upon earth. Religion has never fairly set itself to that direct object, though incidentally it has done much to promote it, often without intending it, and sometimes in spite of its own dogmatic precepts." The answer to Frederic Harrison is that the endeavor to reconstruct society by reforming human nature upon earth was precisely the aim of the Hebrew prophets and of Jesus Christ. The modern Church, in making this its aim, is rededicating itself to the work of its Divine Master.

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## *The Spectator*

The Spectator has always maintained that the parsonage or rectory should be a part of all church property, and has, further, believed that this permanent abode of transitory parsons should be adjacent to the church, under the very shadow of its towers or spire, that the secular and spiritual life of minister and family may be blended in one perfect whole, even as the separate buildings comprising the church property stand closely related, each to the other, on common ground. The convenience of such an arrangement has appealed to the Spectator—for who could act as guardians of the church with so keen an interest as the incumbent pastor and his helpmeet? What more fitting, thought the Spectator, than that the watch-tower should be the parsonage, and the dwellers therein the custodians of the church?

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The Spectator has noted with satisfaction instances of calls to new ministers where emphasis has been placed upon the fact that the salary will be augmented by free use of a dwelling for the minister's family. So the call reads, "Salary offered you is $—— *and* the parsonage," the parsonage standing as a sort of perquisite, representing so many dollars saved in rent, car-fare, and shoe leather. If, perchance, the parsonage be small and the family large, there must be a certain amount of contraction on the part of the members; while if the reverse situation be the case, a corresponding amount of expansion will be necessary. It is the old story of Procrustes and his bed—when travelers too long of stature were relieved of their unnecessary inches, and those too short were stretched out to the length of the bed, in both cases the desired fit being attained.

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The Spectator now admits that he has been too greatly influenced by the financial side of the question, thinking only of the church's interest in having its guardian close at hand, as well as the saving of rent money for the minister. After a sojourn of ten days in one of those conveniently located parsonages, the Spectator retracts his former opinions as mistaken ones, and confesses that his views have entirely changed.

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The parsonage in which the Spectator has been an honored guest is the pride of the parish. It was a happy day when the last dollar of debt had been paid and the minister's family moved their possessions to the new home. It was also equally joyful for the family to feel themselves settled in a house which—for the time being, at least—they could call their own and allow themselves to be unconscious of rent day, naturally believing that the monthly stipend hitherto paid for rent would cover a multitude of "wants" not regarded as necessities when rent money must be saved. The Spectator, too, was one who allowed himself his due proportion of joy at that time, and, with others, was puffed up with pride whenever "*our* parsonage" was alluded to. He recalls a speech he made in a parish meeting, to the effect that "an increase in salary could not be expected, now that a home was furnished rent free," which speech met with such hearty approval that others took it up and repeated it year after year, during which time the Spectator was absent

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from the church, and all its interests were as past history to him.

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Returning to his old home and the church of his youth, the Spectator gladly accepted the invitation to tarry with the minister's family, and occupy that chamber kept, in all well-regulated parsonages, for "religious tramps." It was Christmas week, when church and Sunday-school festivities were in order; the parson must prepare his Christmas sermon; the parson's wife must be in a dozen places at the same time, while the small boys were ever under foot; it was at such a time and under such circumstances that the Spectator had reason to change his mind. He saw the disadvantage of having a parsonage less than a mile from the church, and, if he be tried for heresy in venturing so radical an opinion, he must say, like other martyrs, "I can take no other course."

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The sexton of the church is a young, irresponsible boy, who lives at a distance from his duties, but knows the parson is close at hand to make sure the fires are built, keep the church in order, and do the necessary work himself if the boy sexton fails to appear. The key is kept at the parsonage for the convenience of all. When the choir meets for rehearsal, the bell rings and "The key, please," is the greeting. This is repeated on every occasion when access to the church is desired, the sexton himself often being one of the applicants when his own key has been forgotten. So this key is sometimes on its nail for a brief period; sometimes is mislaid, or in a small boy's pocket, but is *always* in a state of activity. The Spectator wondered why, with equal propriety, a bank president is not the custodian of his bank, and called upon for keys whenever the scrub-woman wishes to wash his floors?

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But the Spectator learned that the key was only *one* item in the demands of church on parsonage. All things from kindling-wood to dish-towels were borrowed. Mrs. "Committee on Refreshments" was dressed for the evening's entertainment, and could she have an apron to wear while preparing sandwiches? There was a shortage on butter, so "just a little, please, to make out enough." Santa Claus was minus a beard, so the parsonage supplied the much-needed cotton batting. The tables looked bare, and the parson's wife was known to have innumerable centerpieces and doilies, so wouldn't she like to lend them? Besides the actual wants supplied, the Spectator made a note of the interruptions and hindrances caused from too close a proximity to the church. "I thought the meeting was at two o'clock, so as I am an hour ahead of time, I have run in to make a friendly call." "I haven't time to go to the church, but would like to leave this cake with you to take over, if you will." And this by telephone: "I don't know what kind of a dress Jennie ought to wear when she speaks to-night, and wish you'd run over to the church and ask Mrs. So-and-So, who is there rehearsing the girls."

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Politeness must be maintained, tempers held in abeyance, and an accommodating spirit at all times shown, or the parish would make complaint of the *un*-christianlike character of those who dwell at the parsonage. The Spectator, in a sympathetic mood, offered his services one afternoon as doorkeeper and "telephone girl," and in the few hours' apprenticeship learned a small part of the demands made upon minister and family, most of which could have been avoided had the parsonage been farther removed from the church. Happy the man—and a wise one is he—who accepts a call to a church not blest with a parsonage, and a *brave* man is he who declares to the committee informing him of the vote of the parish to build a parsonage that such a home is not desired, and will not be occupied by him unless a mile or two distant from the church. Such bravery will be supported by the Spectator from this time on, and an influence—unlike that of former days—will be exerted by the Spectator for the independence of church and parsonage.

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# The Temperance Tidal Wave[1]

SECOND PAPER

BY SAMUEL J. BARROWS

President of the International Prison Commission

WHEN a flock of curlew fly from Nova Scotia to South America, twenty-five hundred miles in a straight line without a stop, in less than three days, it is a remarkable example of a swift physical transition. The birds were not blown there by a gale of wind; they did not get there by accident. They set out for South America when they started, and every bird got there on his own wings.

Swift transitions in public sentiment are sometimes puzzling because unexpected; but when we analyze them, they come within the accepted laws of cause and effect. They are usually the result of definiteness of aim and a great deal of personal exertion. When the news came to the North that several States in the South had voted for State prohibition, it came to many as a great surprise, especially to people who regarded prohibition as a dead political issue. Some thought it a social spasm, a magnetic brain-storm at the South, and all sorts of guesses were made as to the thing that brought it about. But to those familiar with the history of temperance legislation in that section of the country there is no mystery about it. The manifestation in the South is not the result of any sudden or unaccountable transition of public opinion; it is not due to any hidden causes; they are easily visible when we seek them. It is not the result of an earthquake, nor the irruption of a volcano; it is simply a ripening process like the blooming of a rose.

Georgia did not have to wait till 1907 to find out that an African negro filled with New England rum is not conducive to social peace or industrial energy; it learned it in 1733. That benevolent penologist, General Oglethorpe, when he founded the colony, got the trustees to prohibit the importation of both the rum and the negro. Fifty years ago in Georgia, as in Maine, State prohibition was a live political issue, and the seed of temperance education was early sown in that fertile State. The fact is that many people at the North have been altogether ignorant of the moral forces which have been working at the South for social renovation. As has been shown, however, in a previous article, the movement for social regulation of the liquor traffic is not local or ephemeral; it is felt over the length and breadth of this continent, and even in Europe and Australia.

What are some of the forces and influences which have brought it about? They are personal, organic, educative, industrial, political, and moral. So far as our own country is concerned, it is not difficult to trace them.

In December of 1873 the writer was summoned as a journalist to study a temperance crusade, as unique and curious as any of the mediæval crusades to capture Jerusalem. It was a crusade of women, and its weapon was prayer. It is odd enough that an *entr'acte* from an opera by Jean Jacques Rousseau should have become a prayer-meeting melody in the United States, though unknown in religious worship in France; but it is not more odd than that Dr. Dio Lewis, of Boston, mainly known for his light gymnastics and Turkish baths, should have started a prayer crusade. Nobody knew just what was Dr. Lewis's view of the philosophy of prayer. He was generally thought to be a skeptic; and at Worcester, Massachusetts, in a public meeting some rash ministers tried to corner him with questions as if he were a young theological student at an ordination, but with a superb gesture he adroitly waved them aside, and in a gale of eloquence carried the audience before

[1] This is the second of two papers on this subject written for The Outlook by Dr. Barrows. The first appeared in last week's issue.—THE EDITORS.



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him as he told how he had received the benediction of a devout and praying mother. Apparently Dr. Lewis took the modern pragmatist view, that anything was a good weapon that achieved results.

Under his effective inspiration Mrs. Eliza J. Thompson, of Hillsboro, Ohio, started the crusade. The new method was for a band of women to go to the saloon and ask the privilege of praying. If they were not admitted inside, they prayed on the sidewalk. The saloon-keepers, if not converted, were dazed, benumbed; their customers fled. In fifty days the prayer crusade had shut up saloons in two hundred and fifty towns and villages of Ohio. The movement swept to other States. Its failure in Massachusetts was general, not absolute; one victory is recorded. So great was the crowd of curious observers in one saloon at Worcester that the writer of this article took refuge behind the bar. He was solemnly approached by one of the women and begged not to sell any more intoxicating liquor. "I promise you," he said, "that I will never sell whisky again in my life," and the promise has been faithfully kept. As for the real barkeeper, he had made good his escape.

The novelty of the movement—which must not be confounded with that of Carrie Nation and her hatchet many years later—soon passed away. The evil spirits banished from Ohio soon came back, with an even larger percentage of alcohol to the gallon. But in the crusade there was a germ of a wider and greater movement, and in less than a year later, in November, 1874, in Cleveland, Ohio, the National Woman's Christian Temperance Union was organized. It was incorporated in Washington in 1883. It has now 300,000 members in the United States, and is organized in every State and Territory in the Union, the District of Columbia, and Hawaii.

The State of Illinois chose for one of its two statues to commemorate its greatest citizens in Statuary Hall at the Capitol in Washington the figure of a representative American woman. In the circle of statesmen and soldiers which form an imposing group in that hall the prophetic statue of Frances E. Willard commemorates not only a great personality but the vast organization to which she gave an international impulse. Seated some years ago with her and with Lady Henry Somerset around a tea-table in the home of the latter in London, the writer heard of the plans of these two women to organize the Woman's Christian Temperance Union around the world. Since that time seven international conventions have been held, and there are half a million members in fifty nations.

It is in the United States, however, that the organization has been most effective. Its machinery is simple, well oiled and co-ordinated. It can reach by the next mail, if necessary, every legislator in every State in the Union. It is a remarkable illustration of the power of women to organize for moral results. The sphere of its work has broadened into thirty-five departments. It is agitating for an eight-hour day, for peace through arbitration, the rescue of outcast women, to establish juvenile courts and industrial education, and to promote social purity; but its work for constitutional prohibition and total abstinence for the individual is that for which it is most widely known. Untiring perseverance in prayer and work, a faith which no obstacles can daunt, and a ceaseless persistency in hammering away at an objective point, are characteristics of this organized movement. "Men may get tired and stop," said a political leader to me, "but these women never get tired and never stop, and it is they who did most of the work in our State."

Whenever an election is to be held for local option or for State prohibition, it is the Woman's Christian Temperance Union that forms processions of boys and girls to sing, carry banners, and make personal appeals for temperance. A Congressional Representative from Alabama said that the sight of these children in Birmingham, many of them from the families of drunkards, bearing a banner inscribed, "Please, sir, vote for *us*," "Please, sir, give *us* a chance," was one of the most dramatic and effective weapons in the campaign. Some voters saw the procession with wet eyes, and then went and voted "dry" at the polls.

Systematic and semi-scientific teach-

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ing enforced by moral and religious precept and example, organized and stimulated in the schools throughout the country by the Woman's Christian Temperance Union, together with its Loyal Legions and Bands of Hope, has been going on for thirty-four years, and the result of this education has been telling in the boys and girls who have since grown to manhood and womanhood. This is one reason of the silent, steady growth of temperance sentiment.

But this organization of women has one limitation. Its members can incite others to vote, but, in the great majority of States, cannot vote themselves. Some organized movement of male voters the country over was necessary to give political effect to these women's petitions to God and man. The organization came when it was needed, and its cradle was the Piedmont Congregational Church, of Worcester, Massachusetts, of which the Rev. D. O. Mears, D.D., was pastor. It was born in 1887, and christened the No-License League. Within three weeks after the league was started in this church there were twenty-five church leagues in the city, and then from this church movement a city league was started. It did not so much create as express a new conviction that the fight for law and order could not be made alone on the lines of the total abstinence movement. It determined to strike at the saloon, the strongest and at the same time the most objectionable intrenchment of the liquor traffic. When a similar movement was formed in Ohio in 1893, Dr. Mears became President of the State organization and suggested the effective name of the Anti-Saloon League. The Rev. Howard H. Russell, D.D., also a Congregationalist clergyman, took hold of the movement about this time, and a National organization was the logical and effective result. It is not tied to the skirts of any political party or religious denomination. The 100,000 members of the Catholic Total Abstinence Union work with and indorse the Anti-Saloon League, as do the Woman's Christian Temperance Union and the National Temperance Society. Archbishop Ireland and Bishop Watterson, of Columbus, have actively supported its efforts, and help from Jewish leaders has not been wanting. In no moral movement of the country are the organized religious forces so well united as in that of temperance.

The Anti-Saloon League is not, therefore, a single organization, but a league of organizations. It is directed not against the individual but against the saloon; it stands for the largest repression of the liquor traffic. It is opposed to the license system. It is not a political party, but it uses parties to effect its ends. It stands by the men who stand by it. Alert, active, practical, the League cannot always get what it wants, but it gets the best it can. In Ohio and in New York it has even combined with the brewers to get better license laws where prohibition was inexpedient or impossible.

The growth of the organization has been phenomenal. It has stirred up and united the churches, but, what is more serious to the liquor dealer, it has in many States united the voters under this one issue. While venality in politics has been the discouraging feature in popular suffrage, the Anti-Saloon League has, without spending a dollar for votes, kindled fires of moral conviction which have burned out the saloon even in places where the ballot had been most corrupted. Liquor dealers are beginning to see that the insurance they most need is not against fire, but against the anti-saloon forces. For a long time the saloon has been the stronghold of politics, and a good deal of dirty, mean, despicable politics at that. The saloon could not be taken out of politics, but in the South a great deal of politics has been taken out of the saloon, and we have now the politics of the church, the prayer-meeting, and the home, and doubtless some "Sunday-school politics" mixed with it. Agitation, legislation, and law enforcement is the plan of the Anti-Saloon League.

Still a third great army corps in the organized war on the saloon is made up of the forces of the Christian churches in the South. The reproach so often made against the Church, that it has fixed its eyes too much on a heaven beyond, and is not interested in social

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salvation, applies less to-day than formerly to the churches in the South. If Gladstone, John Burns, Carroll D. Wright, and the United States Supreme Court have not made a mistake in diagnosis, intemperance is the gravest of all social maladies, and in striking at it the Southern churches are going to the very root of social disorder. Fortunately, they have not been converted to the inverted logic of some of our social philosophers who write their socialistic pellets in capital letters to prove that poverty is the main cause of intemperance!

Alcohol is essentially a product of civilization. Savage tribes have not the machinery, mechanical or commercial, to make and distribute it. Where alcoholism exists in savage communities, civilized man has sent it there. Whether among the Indians in the West, the negroes in the South, or the blacks on the Congo, it is "civilized" rum that is working its ravages. The liquor traffic requires vast machinery for its production and distribution; it employs a great army of men backed up by enormous sums of money. It has taken advantage of the principle of association in modern life. Against such a mighty organization individuals are as powerless as a straw in the stream. This is not a conflict that can be settled by a duel between David and Goliath, or Alexander and Menelaus. The opposing armies, of Israel and the Philistines, of the Greeks and the Trojans, must settle this in the open field. Millions of men and women and millions of dollars are involved in this fight. The saloon has become the symbol of intemperance, and the church, the school, and the home are set over against it. Politics is the field, ballots the weapons, and legislation the objective point in this great fight. Every argument, personal, domestic, racial, economic, moral, or religious, that can be brought to bear has been summoned in the conflict.

As to the way the battle is going, it is significant that North Carolina has just wheeled into the prohibition column; that the liquor dealers most frankly admit that they have been outstripped in strategy and in effective organization by their opponents; and that official information communicated to the writer from the Treasury Department shows that the revenues of the United States Government for spirits of all characters for the ten months of the fiscal year ending April 30 have fallen off $11,727,286.94.

No writer going through the Southern States to study present conditions can see in true perspective this great social movement in its historic relations. Personal observation needs to be supplemented, not by random opinion, but by the thoughtful and intelligent testimony of witnesses who have watched the development of social forces for the last twenty or thirty years. The writer has been at some pains to obtain reliable data in the South. It is an exception to find a Southern Congressman who does not know his own district. He is obliged to be a close observer of forces and results. Requests for information were sent to some fifty-three Southern Congressmen, most of whom had the kindness to respond. They were asked to name judges, mayors, chiefs of police, sheriffs, and other citizens whose knowledge on this question would be authoritative. One hundred and twelve persons were thus named by the Congressmen. To this qualified jury the following questions were presented:

1. What influences, moral, political, social, or economic, led to the passage of the present law?

2. How has this law been carried out?

3. What has been the effect on order in the community?

4. Is it possible to say which form of regulation—State prohibition, local option, or the dispensary—has been the most effective?

Responses to these questions have been prompt and numerous, giving highly interesting testimony, showing a first-hand knowledge of causes and presenting reliable data as to results. In addition, the local press of the South has been well gleaned for fact and comment. Finally, pains have been taken to get a view of the situation, both local and general, from the standpoint of the brewer, the distiller, and the liquor dealer.

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I regret that limits of space will not permit me to give more than the briefest review of this interesting testimony.

In Georgia it is noteworthy that not a single one of the witnesses finds in the Atlanta riot or any spectacular episodes in the campaign the real cause of prohibition sentiment. An able judge of Greene County says: "The real though remote cause of the existence of prohibition laws in Georgia is the persistent attitude and teaching of the women for the past thirty years that alcohol is neither necessary nor desirable, and that drunkenness is disgraceful. This sentiment has reversed the ideas of social drinking. Local option laws were passed, and nearly the entire State became dry under them. The shipment of liquors from wet cities into the dry counties persistently was the immediate cause of the exchange of local option for general prohibition. The Woman's Christian Temperance Union and the Church were the organized factors, and in later years the Anti-Saloon League."

Local option was the stepping-stone to prohibition. It was only by a narrow margin that the local option law was passed by the Legislature in 1885; but when the Legislature met last year and the fight on prohibition was precipitated, only twenty out of one hundred and forty-five counties remained wet. The Atlanta riot furnished an effective weapon for the prohibitionists, and helped to drive the State, already exasperated by the atrocities of the saloon, to the enactment of the most drastic prohibition law of any State.

"Our prohibition law," says a competent witness, "is being more effectively enforced than any other law against a great and general vice." Opponents of the law point to many violations from the secret shipment of liquor into the State, but another observer says, "The consumption of alcoholics now is about as jugs compared to barrels formerly."

As to the effect on law and order, the court records furnish indubitable proof. In Brunswick, after three months' experience, there was a reduction of between 60 and 75 per cent in the number of cases of disorderly conduct. The Mayor of that city says: "The effect on order in the community has been surprising. The decrease in crime since the passage of the act has been at least 80 per cent."

The Hon. Seaborn Wright, one of the prominent leaders in passing the law, informs me that in Commerce, Georgia, in the first two months after the adoption of the law, the cases in the municipal court fell off 75 per cent. In Macon in the first three months of 1907, under bar-rooms, there were 322 cases of plain drunks in the Recorder's Court; in the same period in 1908 there were only 34. In Athens in the month of January, 1907, there were 106 cases in the police court, 50 of them drunks; in the same month in 1908 there were but 29 cases, and but 5 of them drunks.

The clerk of the Court of Record of Atlanta finds the closing of the saloons a great benefit to the poor whites and the negroes. He sends a copy of the police court records, which show that the court is doing fifty per cent less business this year than last year. The record of arrests shows the same falling off of about one-half. In spite of the fact that the police are much more strict now in making arrests, but one-fourth as many are arrested for drunkenness and disorderly conduct.

As to the dispensary, Athens, Georgia, was the first city to introduce it. Several other counties established it, and then it was adopted in South Carolina. But it is significant that few dispensaries remained in Georgia when the prohibition law was passed. Dawson County, in which for years the dispensary had paid every expense of the county, so that no county tax was levied, voted it out. Clarke County, operating one of the most flourishing dispensaries in the State, did likewise. The Athens dispensary sold $300,000 a year, and realized in 1907 $55,000 net profit. But the citizens are gladly meeting the deficiency by an increase of one-fourth of one per cent in tax.

At the meeting of the Georgia State Sociological Society at Atlanta in May, Judge Broyle, of the Recorder's Court, showed that under prohibition there had been a decrease of 2,917 cases in the docket of the police court in four months as compared with the previous year, and

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a decrease of 1,484 cases in the number of "drunks." Judge Broyle therefore concludes officially that prohibition does prohibit. He pointed out, however, what he regarded as one serious defect in the prohibition law, and that is the failure to state the exact amount of alcohol in a beverage that will outlaw it. "Under a recent decision of the Georgia Court of Appeals this failure to state the amount of alcohol allows almost any kind of a malt beverage containing two or three per cent or even more of alcohol to be sold without violating the law, and these beverages can be sold not only to adults but to minors." This opportunity to make "near beer" has been seized upon by the Georgia brewers, some of whom claim to be doing a better business than before. If this be a fact, why should not the brewers be content with the situation? The Savannah Chamber of Commerce, however, is discontented enough to lead a reactionary movement in favor of relaxing the law. On the other hand, in the great fight for the Governorship between Governor Hoke Smith and Brown, his opponent, both men were committed to prohibition and to the strengthening of the present law rather than its relaxation. Has not the time come for the venders of a much-advertised brand of champagne to transfer their label "extra dry" to the map of Georgia?

In Alabama sentiment has long been making against the saloon system, and a number of rural counties have had prohibition for years. Some counties established the dispensary system a few years ago, so that the actual saloon area left was but about one-third of the counties of the State when the Anti-Saloon League was organized there about two years ago. The local option law was passed, and the unit of the election necessary to accept it was placed at the county, not the beat or precinct or city. The fire of enthusiasm kindled by this campaign burned further than was expected. The county local option law was all that was adopted by the Legislature at its regular session last year and all that was attempted; but when a special session was called by Governor Comer last November on the relation of the railways to the State, an opportunity was seized to press Statewide prohibition, and there was no difficulty in getting the two-thirds vote required. This State law does not go into effect in those counties where elections have not been held until January 1, 1909; the results observed are based on the county local option law. Reports are uniform that there is less drunkenness and less crime. "In many counties the jails are practically empty. In several cities the police force has been reduced. The negro croons most pathetically, with strange intonation, 'Old Booze is dead.'"

The Chief of Police of Birmingham reports a decrease in crime and improvement in public order. The State Superintendent of the Anti-Saloon League estimates that general crime has been reduced more than 60 per cent and drunkenness 85 per cent. The judge of the Criminal Court of Gadsden says the influence which led to the passage of the law was "good women and bad whisky."

Especially interesting from Alabama is the testimony of avowed prohibitionists as to the efficiency of the dispensary. The Rev. Samuel E. Wasson, of Huntsville, says: "The dispensary is an improvement over the saloon. I have seen the operation of both on the same people. I say without hesitation that there is not a single exception in the police records of Alabama where the dispensary has followed the saloon that it has not reduced public drunkenness and disorder from 25 to 75 per cent. It also increases the public revenues phenomenally. Where one saloon paid a license of $1,000 annually, the dispensary will pay into the public treasury approximately $10,000 a year, and at the same time improve the public morals at least fifty per cent; but it has its evils and is by no means the final solution of the liquor question. I am first for prohibition and then for the dispensary." There is other testimony to the same effect, but another observer adds: "The corruption of the dispensary has destroyed it in this Southland." The Hon. Frank S. Moody, President of the First National Bank, Tuscaloosa, Alabama, says: "About 1898 the dispensary was

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introduced in the State, and spread into twenty or twenty-five counties. A dispensary was in operation in Tuscaloosa four or five years. The old topers drank less and there was practically no making of new topers. Crime due to drunkenness almost ceased in this county. It may be doubted whether a sudden and extreme prohibition law is, all things considered, as good a way of handling the problem as a well-regulated dispensary system. I do not undertake to speak positively about the matter. It may be that prohibition is best in the rural districts and the dispensary is best in the larger towns and cities."

The Rev. Francis Tappey, Minister of the First Presbyterian Church of Huntsville, while maintaining that the dispensary is better than the open saloon, reports that there is less crime in the prohibition counties.

Of all the Southern States, Tennessee furnishes the most interesting illustration of the gradual development of public opinion through local option. Away up in the mountains is Sewanee University. Thirty years ago it felt the need of some protection against the liquor traffic, and in 1877 the so-called "four mile law" was passed, making it unlawful to sell liquors within four miles of an incorporated institution of learning. It was afterwards applied to all schools in incorporated towns of less than two thousand inhabitants. Liquor was driven from the rural districts to the larger towns. The limit of population was gradually raised so that all towns in the State might surrender their charters and incorporate under the restrictive features of the law. All but Memphis, Nashville, Chattanooga, and a small mining town named La Follette have done so. Thus, legislation in Tennessee has slowly and steadily followed the march of public sentiment. The testimony of judges, police captains, and mayors supports that of Congressmen Padgett, Garrett, and Houston that the legislation has been carried out and the effect on law and order is good. Detailed comparison of the criminal court costs in dry and wet counties makes a striking showing in favor of the dry counties. The cost to the wet counties is 12 9-10 cents per capita, and to the dry counties 5 8-10 cents per capita.

Tennessee from the beginning has fought the saloon with the school-house. As a result of prohibition in Knoxville, every public school teacher has had a raise of salary and the school budget has been raised from $63,000 to $106,000. The salaries of policemen and firemen have also been increased. As to the relation of the negroes to the temperance issue in Tennessee, Dr. Edward E. Folk, editor of the Baptist and Reflector, of Nashville, says: "As a matter of fact, the effect of strong drink upon the negroes has played a comparatively small part in the passage of these laws. The effect of strong drink upon the white man is just as great as it is upon the negro and even greater; it makes a bigger fool of him. Perhaps the strongest temperance section of our State is East Tennessee, where there are very few negroes. This section gave a majority of 15,000 for the prohibition amendment in 1887."

As to Oklahoma it is too soon to speak of positive results. But the Sheriff of Oklahoma County, in which is situated the stirring metropolis of the State, declares that sixty per cent of the crime brought about by liquor has ceased. When the writer was in that State in January, public order was good, but the heat of the liquor agitation had not ceased. Although there is constitutional prohibition, the use of spirits and beer is recognized for medical and scientific purposes, and the new Billups law [1] provides for a State agency for the sale, under severe restrictions, of liquor in small packages.

The most thorough study of the relation of the liquor traffic to pauperism, crime, and insanity that has been made in any single State was made in Massachusetts and presented in the report of the Bureau of Labor Statistics for 1895 under Mr. Horace G. Wadlin. An examination of the record of arrests and commitments for crimes and offenses in all the towns of the State during the year showed that no thermometer could respond more quickly to changes of

[1] An account of the provisions of this law appeared in the editorial columns of The Outlook for June 13.—THE EDITORS.

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temperature than did the record of crime respond to the reduction of the number of the saloons, and the record was always in favor of the no-license towns.

Similar testimony is furnished as to the value of restriction in England. Lord Airedale, in advocating the pending Licensing Bill, said: "As an employer of some fifty years' standing I can testify to the great improvement in the bearing and the character of the working people with whom I have been closely associated. I attribute some of it to education, but much of it in later years is due to restriction in the hours of opening and to the greater control in matters of licensing."

John Burns said to an audience of workingmen in London: "I believe that the best and most simple remedy for drink is abstinence, but this must be supplemented by local or legislative action. One drink-cursed district, Liverpool, has, since 1889, added 78,000 to its population, reduced its police drunkenness cases from 16,000 to 4,180, its crimes from 926 to 552 per 100,000, its policemen by 100, at a saving of £8,000 to the rates, by the simple remedy of having got rid of 345 licensed places in eleven years."

To my mind, some things are well established by a study of the present great movement for the regulation of the liquor traffic:

1. The sources of the movement are easily discernible. It is not due to local or ephemeral causes; it springs from a public conviction which the United States Supreme Court has well rendered: namely, that "the public health, the public morals, and the public safety are endangered by the general use of intoxicating liquors," and that "the idleness, disorder, pauperism, and crime existing in this country are largely traceable to this evil."

2. A second public conviction is that expressed by the Supreme Court of Kansas, that "probably no greater source of crime and sorrow has ever existed than social drinking saloons." In addition the saloon has been the polluted sink of gambling, licentiousness, and corrupt politics.

3. Educative forces have been working for the last forty or fifty years. A new generation has grown up, and found that alcoholic drinks are not necessary for health or happiness.

4. In the movement for the regulation of the liquor traffic in the United States the Woman's Christian Temperance Union, the Anti-Saloon League, and the federation of Christian churches have been great factors.

5. Local option has proved to be the most effective legislative or elective measure. State-wide prohibition is a dangerous experiment until the way for it has been paved by local option. Restrictive laws can only be enforced when public sentiment has created them.

6. When public sentiment demands it, liquor laws can be enforced as well as any other laws.

7. A reduction in the liquor traffic is promptly followed by a reduction in crime and by greater social order and tranquillity.

8. The economic results are seen in new evidences of personal and civic thrift.

9. Finally, if I am asked if this movement has come to stay, I may close by quoting the opinion of an interested observer, a prominent leader of the distillers and brewers of this country, the editor of Bonfort's Wine and Spirit Circular: "Modern civilization is groping, but it is reaching upward, and it has decreed after a fashion that slums and hopeless poverty and crime due to want and drunkenness shall give way before the doctrine of the brotherhood of man, and that those things and those resorts which degrade must have no place in the civilization towards which the leaders of thought are now aiming."

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# SUMMER VESPER SERMONS

## BY LYMAN ABBOTT

## IN PRAISE OF KINGS

But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.—Matt. xx. 25–28.

Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth.—John xviii. 37.

ONE day Jesus warns his disciples against kingship; a few days later he declares himself a king. One day he proclaims himself a servant, a few days later a sovereign. A servant, yet a king. Coming not to be ministered unto, but to minister, and yet coming to establish a kingdom.

The inconsistency is apparent, not real. True kingship is through serving. The real kings of the earth are its servants. They rule, not by authority imposed from without, but by inspiration exerted within. They rule by influence, not by power. Power dies when the hand which exercised it lays down the scepter. Influence lives on; it is immortal.

What reader of these lines can tell what were the achievements, how many can give even the name, of the Pharaoh who reigned in Egypt in the days of Moses and was believed by Israel to have perished miserably in the Red Sea? But the institutions of freedom, religious and political, laid by Moses in his patient service of an ungrateful people, remain the foundations of free institutions in the civilized world to-day. What kingship has the Cæsar at whose command Paul suffered martyrdom? But Paul, who rejoiced to call himself servant to both Jew and Gentile, sees his letters of counsel to the churches to which he ministered still studied by all the churches of Christendom; he still shapes the religious thinking of the most religiously thoughtful of mankind. Even in India a Hindu thinks Paul's thought worth interpreting to his countrymen.

Who are the kings of America to-day? The men in Washington who think they make the laws and determine the destiny of the Republic? The heads of the great trusts, the captains of industry, the master capitalists? The labor leaders who are thought by others and sometimes by themselves to control the millions of American workingmen? These men are kings only in so far as by their teaching they mold public opinion, and by their character they become leaders of the people. Not because they frame laws, not because they carry on great industries, but because they inspire great multitudes and only in so far as they do thus inspire. The real rulers of America are its intellectual and moral leaders: the teachers, the college professors, the writers of books, the editors, the preachers, above all the fathers and mothers. They are shaping the future industries, framing the future policies, determining the future destinies of this Nation. The real rulership is not in legislative halls, nor in railway offices, nor in mercantile centers, nor in labor lodge-rooms. It is in the church, the school-room, and the nursery. The kings of America are not those that appear to exercise authority. They are those that quietly and efficiently serve. The pedagogue is the prince. The pen is the scepter. The pulpit is the throne. The mother is queen.

Kingship in America is not popular. To the claim of spiritual authority made on behalf of Jesus Christ by his disciples, independent men object. I acknowledge, says the objector, no authority save my own conscience and my own judgment. If this antithesis between the rule of Jesus Christ and the rule of conscience and judgment were real, I could well understand and sympathize with this revolt against such overruling of the conscience and the judgment by a king. But this antithesis is unreal. The kingship of Jesus Christ is a kingship of influence, not of authority; it is



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a rule exerted within the soul, not imposed upon it. His laws are the laws of our own nature, interpreted to us and so enforced within us. He rules because he ministers; masters because he serves. Liberty is not disregard of law: it is self-recognition and self-enforcement of law. Jesus Christ rules us when he enables us to understand ourselves and be our own master. "Ye call me Master, and ye say well, for so I am." "The Son shall make you free." These are not inconsistent utterances. The Son makes us free because he is our Master.

For myself, I rejoice to call him Lord and Master. I wish he were more my Master and I were more absolutely under the sway of his spirit. To be ruled by him within, to possess his character—his patience and his power, his gentleness and his wrath, his courage and his wisdom, his clear perception of iniquity and his invincible and calm assurance that he will conquer it—this is to be ruled by him, this is to be his subject. To listen to him is to be governed by him. "Every one that is of the truth heareth my voice."

# *GREEK LIFE FROM THE PAPYRI*

## *BY EDGAR J. GOODSPEED*

Herais
Invites you to dine
In celebration of the Marriage
Of her children
At her house.
To-morrow, the fifth,
At the ninth hour.

SUCH a wedding invitation, in the handwriting, presumably, of a social secretary, gives a strangely intimate glimpse of the gayeties of Greek life in ancient Oxyrhynchus. Suitably engraved, and on fashionable paper instead of brown papyrus, its wording would require little change to make it quite correct. So little even in these matters has the third century to learn from the twentieth; save that with us the Egyptian custom of marrying brother and sister seems to fall very decidedly within the prohibited degrees.

Papyrus was of old the world's paper. For a thousand years past paper properly so called has held its place as the proper material for writing, but for centuries before the sheets made from strips cut from the stem of the papyrus plant had been the paper first of Egypt and then of the whole Mediterranean world. Parchment was indeed known, and used side by side with papyrus for a thousand years, before paper such as we know entered Europe. Pliny has a quaint story of Attalus, King of Pergamum, patron of arts and letters, who planned a royal library which should rival that of the Ptolemies at Alexandria. But Ptolemy, jealous for the pre-eminence of the great Alexandrian collection, put a stop to the exportation of papyrus from Egypt, and thus forced the Pergamenes to develop a new writing-material made of skins, and called, from its first home, *pergamentum*—parchment. For nearly ten centuries this disputed the field with papyrus, till, with the capture of Samarcand by the Arabs, paper, long known in the farther East, was introduced to the West, and thus came to supersede its older rivals.

Papyrus was cheap. Therein lay its superiority. It could be manufactured in practically unlimited quantities, as parchment could not. It was elegant enough for the finest vignettes of the Egyptian illuminators, cheap enough for the commonest uses, and durable enough to outlast a hundred generations. It is its cheapness that gives it its interest. Among the Greek papyri taken in the last ten years from the mounds of Egypt are found not only the rescripts of emperors, the proclamations of governors, and the works of classical antiquity, but in far greater numbers the letters of brothers and sisters, husbands and wives, sons and fathers, masters and servants, and all the countless trifles that made up daily life in the first century as they do to-day. Thus while the great papyrus finds of recent years have brought price-

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less treasures to the scholar in many a long-lost work of classic literature, even greater interest attaches to the remains of ancient life, with their odd reminders that human nature is little changed at bottom with continent and century. So abundant is this material that we are startled to find ourselves knowing that ancient life more minutely and intimately than we know any other period of history, hardly excepting our own. For we hardly know the private correspondence and the cash accounts of our contemporaries, and only to a limited extent those of a generation or two ago. Here, however, in the papyri are disclosed without reserve the papers of many a man and woman of two thousand years ago, and those distant times have experienced a veritable resurrection from the hitherto faithful sands of Egypt. Truly there is nothing hid that shall not be revealed.

Let us turn the historical micro-telescope thus unexpectedly thrust into our hands upon the common social and domestic life of the Greeks in Egypt, of whom we knew, twenty years ago, practically nothing. We cannot precisely say that we have their photographs, although the oil portraits left upon their coffins have come down to us, and show us just how they looked. Nor have we their daily papers. But in their own handwriting they have left us confidential interviews and inside information about themselves which a city editor might covet. A little boy of Oxyrhynchus had been counting on a holiday visit to Alexandria, but, to his intense chagrin, his father took the boat down the Nile without him. The boy embodied his disappointment and vexation in this spirited letter, which establishes the fact that there were willful and spoiled children even in ancient times:

"Theon to his father Theon, greeting. It was a fine thing of you not to take me with you to the city! If you won't take me with you to Alexandria, I won't write you a letter, or speak to you, or say good-by to you; and if you go to Alexandria I won't take your hand, or ever greet you again. That is what will happen if you won't take me! Mother said to Archelaus, 'It quite upsets him to be left behind.' It was good of you to send me presents on the 12th, the day you sailed. Send me a lyre, I implore you. If you don't, I won't eat, I won't drink. There, now!"

Certainly this interweaving of tears, threats, and entreaty is a juvenile masterpiece which even the present day can hardly surpass.

But if youth was hasty, age was sage enough. Father Cornelius writes thus to his son Hierax: "Take care not to offend any of the people at home, and give your undivided attention to your books, devoting yourself to learning, and it will bring you profit." A rather liberal promise as to the young man's future allowance is added, but he is told that for the present he must get on with what he has. The letter bears every mark of being the answer to an appeal for money. How chilling to receive instead a letter full of good advice!

Fathers may be hard, but mothers are indulgent. "Dionysius to his mother Tetheus, greeting. Please receive from Chæremon, the bearer of this letter, 112 drachmæ of silver, of which you will give to my friend Sarapion, the son of Apei, 100 drachmæ, and redeem my clothes, with eight drachmæ on account of interest, and keep four drachmæ for yourself for the expenses of the festival. If I had more I would have forwarded a further sum; I have borrowed to send even this. So pay him the money, and get my clothes back safe, and put them in a safe place. Do not be anxious about us, for there is nothing the matter with us, and we are in harmony with each other." We cannot be sure whether the young man is on his wedding journey or has left town under a cloud, but he adds an anxious postscript, begging for news about the safe recovery of his wardrobe. "My friend Sarapion" was doubtless the friend of many a Dionysius, and fattened on his eight per cent of usury. Our second-century Dennis seems sadly near to bankruptcy, yet he does not forget to send his kind old mother a bit of Christmas money, as we should say, even if he has to borrow to do so.

We are sometimes forgetful of the fact that the ancients were enthusiastic followers of athletics, but a diploma of

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membership in the "Worshipful Gymnastic Society of Nomads, under Imperial Patronage" has lately given fresh evidence of their spirit. This certificate was issued at Naples, and presented to an athlete of Hermopolis in Egypt, upon his election to membership in the Nomads and his payment of a fee of one hundred denarii. He must have been an athlete of extraordinary prowess or superabounding enthusiasm to have found admission to so distant an organization; as though a Cuban follower of sport were enrolled in the Cherry Circle or the New York Athletic Club.

We have not the identical transportation which Theon, Sr., presented to the felucca captain who took him from Oxyrhynchus down the river, but we have another boat-ticket, from this very time, used on some canal in the Fayûm. It reads:

> Ptolemy, son of Phanomgeus,
> Passenger from Karanis.
> Isidore, son of Isidore, pilot.
> Even full.

The last line has given rise to many a ribald suggestion, but it is, perhaps, a hint that this Ptolemy is in charge of the entire cargo of the canal-boat, which was probably a sailboat notwithstanding its humble sphere.

Egypt has always been the land of the tourist. The feet and legs of the Theban colossi, and as much of their mighty chairs as can be reached from the ground, are scratched over with the names of countless ancient tourists, quite in the manner of Niagara Falls or Mammoth Cave. That this simple diversion gave to the ancient tripper the same inward satisfaction that the modern derives from it, is revealed by a letter written back to a friend by a tourist, presumably on his vacation. He reports that he has visited Assuan and the Libyan oracle of Amon, where he had cut his name and those of his friends on the temple walls. This was in the first or second century after Christ, for, like many a hurried correspondent, this one forgets the date. Two hundred years before a more aristocratic visitor was doing Egypt, a Roman Senator, Lucius Memmius by name. The authorities were anxious that he should be favorably impressed, and issued the following letter, which gives us a little glimpse behind the scenes:

"To Asclepiades. Lucius Memmius, a Roman Senator, who occupies a position of great dignity and honor, is making the voyage from Alexandria to the Arsinoite nome to see the sights. Let him be received with especial magnificence, and take care that at the proper spots the chambers be prepared and the landing-places to them be got ready, and that the gifts of hospitality below written be presented to him at the landing-place, and that the furniture of the chamber, the customary titbits for [the god] Petesuchus and the crocodiles, the necessaries for the viewing of the Labyrinth, and the offerings and sacrifices be provided. In general, take the greatest pains in everything that the visitor may be satisfied."

Letters, especially those not addressed to ourselves, often give the most direct glimpses of the pursuits and tastes of their writers. Of these the papyri supply an abundance astonishing to those who have supposed letter-writing a modern habit. It did not require a death in the family to drive the ancient Greek to indite a letter; a message for the tinman's wife or about the mouse-exterminator often sufficed. Polite invitations to come for a visit alternate with sinister missives, from one crook to another, proposing that they get together and clip the edges of some coins, with the delightful prospect of "some good Mareotic wine" to be gotten with the proceeds. Priests, soldiers, children, servant-girls, lovers, farmers, men of business, and society ladies are represented, and many a piquant situation is reflected. The city is always a perilous place for the rustic. A certain Timius went down to Alexandria to do some business, and was incontinently seized by a creditor and thrown into prison. In this plight he writes in haste to his wife at home, instructing her to mortgage "our little slave Artemidorus" to raise the money necessary for his own release. A soldier, away on duty in Pannonia or Dalmatia, writes home to his people in Upper Egypt. A dashing cavalry officer gives an entertainment: "The decurion invites

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you to his party on the sixth day before the Calends, beginning at the eighth hour," that is, two o'clock. A servant writes to her absent mistress, reporting the fulfillment of her various instructions. Like many of these letters, this begins: "I make supplication for you to the gods of this place every day, praying for your health." The tone of the whole is docile, even abject. "Do not think, mistress, that I am negligent of your commands." The letter ends with apologies for the delay in writing, and with greetings from the friends and household of the absent lady. This maid servant is naturally a poor speller, even her own name, Aphrodite, being not only beyond her powers, but never twice alike. Some of the instructions in the letters have a modern sound: "I inclosed in the former packet a pattern of white-violet color. I beg you to be good enough to match it and buy me two drachmas weight, and send it to me at once by any messenger you can find, for the tunic is to be woven immediately." One invitation must have passed between lovers: "Be sure, dear, to come up on the twentieth for the birthday festival of the god, and let me know whether you are coming by boat or by donkey, in order that we may send for you accordingly. Take care, dear, not to forget."

Papyrus letters not infrequently deal with requests for money, or complaints of the loss of property. A woman writes to the officers of the place where she lives, telling them of the disappearance of her father and brother. These men set off to hunt hares, but did not reappear. After waiting more than three weeks, the daughter of the house petitions the local centurion to look into the matter with a view to learning whether there has been foul play. Complaints of violence are not uncommon. A man of Tebtunis, Akous by name, addresses this complaint to the governor of the district: "On the first day of the present month, Orsenouphis" (and six others, who are named) "made a bold attack upon my house in the village, . . . at the gateway, and when I was parleying with them belabored me with blows on every limb of my body, and carried off a white tunic and robe, a cloak, a white garment (?), a pair of scissors, some beer, a quantity of salt, and other things which at present I do not know. I beg that the culprits be brought before you." Forty years later another robbery was committed in the same village, the householder being absent at a wake. "Some persons made a thievish incursion into my house in the village on the night before the twenty-second of the present month, Athur, taking advantage of my absence on account of my mourning for my daughter's husband, and, extracting the nails from the doors, carried off all that I had stored in the house, a list of which I will furnish at the stated time. I accordingly present this petition, and beg that due inquiry be made." The donkey has always been the indispensable carrier in Egypt, and to lose one's donkey was a serious situation. One such incident was actually brought before King Ptolemy Euergetes himself, B.C. 243–2, under the following circumstances. Callidromus, a settler from Cyrene, had taken possession of a donkey belonging to one Dorion, of a place now called Hibeh, and an officer was instructed to compel him to give up the beast or pay twenty drachmæ for it. The officer, Antigonus, being refused satisfaction by Callidromus, proceeded in Greek fashion to execute the debt upon the person of the debtor, and lodged Callidromus in prison. A superior official of the district then intervened, released Callidromus from prison, and himself took possession of the disputed donkey. In this emergency the magistrate whose orders had been thwarted appealed to the king, demanding, not, of course, the restitution of the donkey, but the disciplining of the rival official. This incident is of unusual interest, since in it two legal theories seem to be in conflict, the late Egyptian one that a debt could not be executed upon the person of the debtor, and the Greek one, introduced by the Ptolemies into Egypt, that a debt could be so executed. This had indeed been anciently the Egyptian law as well; but in the eighth century B.C. it was abolished by Bocchoris.

The legal documents supplied by the papyri are very numerous, and often very elaborate. Wills are drawn in

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great detail, witnessed by as many as six individuals, and recite the sanity of the testator in quite the modern way. There is a record of one such will which was returned to the man who had made it after it had lain deposited in the record office for thirty years. Contracts of service, sale, and marriage are composed with particularity and circumspection that would do credit to a modern conveyancer. Business needs had developed a practical and convenient banking system. Funds deposited in local banks in the interior could be drawn at the corresponding institution at Alexandria. A check is preserved, drawn in A.D. 99, for six hundred drachmæ, in payment for a half-interest in a house, and with it is the receipt for the money. Parties to legal proceedings are identified with a precision unthought of to-day. The person's name is accompanied with that of his father, and often his mother or his grandfather, his residence, his age, and some physical mark likely to distinguish him. In case of a woman, her guardian must, in Roman times, approve her acts. A typical description is this: "Aurelius Silvanus, son of Aces, his mother being Thermouthis, aged about sixty years, scar on the forefinger of the left hand, from the colony of Diodorus, of the Great Hermopolite nome." The special warranty deed, made by this individual in A.D. 341, is accompanied by a judgment clause, and the whole document is a masterpiece of legal technique, even to the purchase price, "one hundred silver talents, coin of the emperors," or, as we say, good and lawful money. A single document of the second century discloses the existence of banks, partnerships, municipal corporations, private and corporate ownership of real estate, rents, drafts, and certificates of deposit. A contract of hire, of A.D. 99, includes a confession of judgment. Judgment notes are sometimes found, some of them expressly providing that they shall be negotiable. Powers of attorney are given for the conduct of lawsuits and the like. Real estate transfers are registered at the public record office. Indeed, it was the accumulations of such an office at Oxyrhynchus, thrown out as rubbish in Roman times, and half burned, which Grenfell and Hunt found overblown with the protecting sand and unspoiled by the lapse of sixteen centuries.

It is not often, however, that these ancient treasuries of papyri are so conveniently placed that, as in this instance, the modern workman carries them to the camp in the very baskets in which the Romans sent them out to be burned long ago. House-ruins covered with the blowing sand, or cemeteries lying beyond the reach of the annual inundation, yield their share. The most picturesque of all discoveries of papyri was the crocodile cemetery at Tebtunis, where Grenfell and Hunt found the mummies of the sacred crocodiles, big and little, rolled up in long pieces of papyrus, much as one might roll up a parcel in newspaper. Some of these mummies the writer found stored under his bed, when, after a long, hard tramp over the desert, he found himself in the guests' tent of that hospitable camp. Occasionally a papyrus is found buried by itself in an earthen jar, or laid beside a mummy in a coffin. The bulk of the expert excavation of Egypt for these antiquities has been done in the past ten years by two Oxford men, Grenfell and Hunt, Fellows of Queen's College, and with bewildering success.

In the Fayûm town of Aphroditopolis there lived, toward the close of the first century, an elderly man of position and substance, named Lucius Bellenus Gemellus. In the ruins of one of the houses of a neighboring town a packet of letters has been discovered, written by this man to his son Sabinus and his nephew Epagathus, one of whom probably was the occupant of the dwelling in which the letters were found. With these letters are others exchanged by other members of the family, making a total of fourteen. In 99 A.D., Gemellus engaged a woman to work at an oil-press belonging to him, and the contract drawn up on that occasion informs us that he was a retired legionary veteran, and that his age was sixty-seven. Our first letter from Gemellus, not in his own hand, but written for him by a professional scribe, or, as we might say, a stenographer, was written in 94 A.D., when Gemellus was just past sixty. It

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deals, like most of his letters, with the conduct of his estates, of which there were several scattered about the Fayûm, and on which a large number of men were employed. The latest of his letters that is dated comes from 110 A.D., and shows the shaky hand of an old man of seventy-seven. Spelling and grammar were not strong points with Gemellus, but at managing his farms he was, to judge by his letters, most efficient. He knew precisely how things should be done, and was prepared to insist upon having his way. A manual of Græco-Egyptian farming could be written from these shrewd and pithy letters. Irrigation, fertilizing, care of orchards and of cattle, directions as to farm-building, plowing, hoeing, harvesting, and threshing, are dealt with by Gemellus with vigor and particularity. He is not an easy master even to his nephew, to whom he writes: "I blame you greatly for the loss of two pigs, owing to the fatigue of the journey, when you had in the village ten animals fit for the work. Heraclidas the donkey-driver shifted the blame from himself, saying that you had told him to drive the pigs on foot. I have already more than sufficiently enjoined you to stay at Dionysias a couple of days, until you have bought twenty artabæ of lotus. They say it is to be had at Dionysias at eighteen drachmæ. However you find the price, be sure to buy the twenty artabæ of lotus, believing it to be essential." One wonders just why Epagathus preserved this one of his uncle's letters. As a scolding, however, it did not differ greatly from other letters from Gemellus to his nephew. In 99 A.D. he writes to him: "Please carry forward the digging of the olive-yards, and their plowing up and hoeing, and plow up and hoe the fallows, and urge the driver to do his proper work every day. . . . Up to to-day you have not harvested the field at Apias, but have neglected it and so far have only harvested the half. . . . Up to to-day you have left it unharvested, wherefore I blame you greatly." To his son Sabinus he is no more considerate: "Don't talk nonsense about your threshing," he writes him tartly, in a letter in which he reiterates orders which are not being obeyed promptly enough to suit him. "What you write me about not neglecting the building you have said more than enough, and you write too often, 'I am thanking the village,' when they have charged you with four staters."

But Gemellus knows when to use his money. In this very letter of 108 A.D. he tells his son of the appointment of a deputy governor for the district and adds: "If you think it well, send him an artaba of olives and some fish, as we want to make use of him."

The old gentleman's best side, however, appears in his truly amiable provision for holiday and birthday celebrations, which evidently were not neglected in Gemellus's household. In almost every letter there are instructions for the purchase of special dainties for these festal occasions. In 100 A.D. he orders fish sent for his daughter Gemella's birthday feast. This must have been a great occasion, for in another letter of about the same time he writes: "Send ten cocks from the market for the Saturnalia, and for Gemella's birthday feast send some delicacies . . . and an artaba of wheaten bread."

The next year he writes his nephew to buy two pigs "to keep at the house, for we intend to sacrifice pigs on the birthday of Sabinus." In 110 A.D. he writes: "Buy the birds for the feast two days beforehand and send them." In 108 A.D. preparations are making at the house of Gemellus for the feast of Harpocrates, and olives and cabbages in abundance are to be brought in. We can almost reproduce the bill-of-fare of some of these holiday dinners of this good old Grecian gentleman. And what a picture is called up by this sentence from a letter from his son Sabinus, of 100 A.D.: "Ask the hunchbacked tanner for the hide of the calf that we sacrificed." Such were the toils and cares of a Roman veteran and his household, in the days when Epictetus was teaching Stoicism at Nicopolis and Trajan was adding Dacia to the empire.

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# THE EDUCATIONAL THEATER

## BY WILLIAM NORTHROP MORSE

ON the edge of the one open square in a breathlessly packed district of lower New York, the Educational Theater, a unique institution, has during its four seasons played to the eager hearts of 132,000 children and has had to disappoint fully as many more because of lack of room. It has also given evening plays for adults, many of them newly arrived immigrants. In essence and purpose, however, it is a children's theater, with children and young people for actors and audience.

Its inspiration was in the belief of Miss Alice Minnie Herts that there was a great unused force in child nature that could be turned to educational profit. It springs from the child's desire to "pretend" and his restless craving to "see a show," sordidly exploited by sharp managers of nickelodeons, penny arcades, and cheap vaudeville houses. When she took charge of the Entertainment Department of the Educational Alliance she found a stage where miscellaneous programmes were rendered by outsiders—if less vulgar, certainly less clever than the Bowery shows—and meaningless playlets by the children and self-conscious declamations. At first she tried merely to better these, and then, with a large vision of the opportunity, she cast them aside and began the new work that has now continued long enough to claim for it success, results, and the right of attention to its needs and future.

Come down and see for yourself. We thread the narrow streets, littered with mangled newspapers and jammed with push-carts, wind through swarms of muddied children, old women with burden-bent backs, and shuffling, long-bearded patriarchs, and join the animated gathering in the lobby—neatly dressed young men and women of the working classes, typewriters, shop-girls, plumbers, tailors' assistants, teamsters, together with their delighted younger brothers and sisters. For it is Saturday evening, and the children, unless they are accompanied, cannot enter. An air of comfortable acquaintance blows through the theater; greetings fly back and forth, and small candy-bags are politely exchanged. You hear a sparkling-eyed daughter of the Ghetto discussing an essay of Maeterlinck. You turn companionably to the boy next you.

"Have you ever played here?"

"Yes, sir," with a glow of pride; "I was Tom Canty in 'The Prince and the Pauper.'"

Then he points out other notables present—"Lord Fauntleroy," "Snow-White," "Sara Crewe," "Rosalind," in company, alas! with "Ferdinand"!

"Not much of a crowd," you volunteer, looking over the three or four hundred that half fill the theater.

"No, sir," he bears testimony. "But you ought to have been here Sunday afternoons. Why, the line went way round the park, just like a snake, waiting for the doors to open. I've seen more'n a thousand turned off 'cause there wasn't room to hold them."

With pleasure you notice that the walls are free from staring signs, so frequent where the price is low—"No Stamping, Shouting, or Whistling Allowed Here!" The audience, without supervision, maintains good order.

The orchestra of boys and girls, who have been gathering, now begin to play. It is "The Magic Flute," and the chatter dies out—the audience approves.

The curtain rolls up, and you lean forward with the rest to become a part of the play. The acting delights you with its enthusiasm, vigor, and simple naturalness; there is no starring; the parts are singularly well balanced; the play is a *whole*, for which all those on the stage and many off have worked hard and gladly. Meanwhile in the audience the attention is rapt. Their sympathies go out in readiest response to the players, courage and generosity meeting rousing applause, and meanness its condemnation.

"I can't stand him—he's so rough to her," a tearful girl denounced the un-



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chivalrous 'Orace Greensmith. They speak their emotions aloud: "De guy's goin' to smother de poor kid!" shuddered one boy when the kind burglar wraps Editha up in a shawl. Around you sound whispered explanations and assurances of good endings from those who know. A little girl in front of you is murmuring each line before the player—she has learned it by heart from merely listening. Had you been at the matinées with the children, their feeling of identity with the players would have been seen to be even more complete and more openly shown. The wicked stepmother offers the fateful apple to Snow-White, and a dozen voices rise in sudden warning, "Don't eat it, it's poisoned!"

One little girl summed up her experience thus: "It seemed to me as if the things were really done, taking away all my imaginations that it was only a play." Here is the kernel—the point of contact of the individual child with the ideal. As one of the audience, he lives another's life which is interpreted to him in terms of truth. In far greater degree it affects those who take part. Each play is chosen with searching pains that it may translate and inspire and build up character as well as provoke interest. And because the very foundation-stone of life is character, the plays chosen deal with its problems. That good and bad character alike determine fate is the keynote.

In the matinées such plays as "Little Lord Fauntleroy" and "The Prince and the Pauper" are given, in which the nobility of the boy heroes shines through all—the rags, tatters, rich garments—in wealth and staring poverty. "Snow-White," beautifully staged and costumed, which ran two seasons and proved the most popular play of all, was chosen on account of its call to the child's imagination and its insistence on the sweet character of Snow-White as being the source of her final good fortune. In "The Forest Ring" the children are taught sympathy with wild animals through their lively interest in the fortunes of the stolen bear cubs—their own small brothers and sisters—for whose safe return they watch out. Sara Crewe as the Little Princess is equally kind and good in the "best room" and in the "old, cold, and humble garret," as one boy said. The relationship of a child to others is worked out in all these plays, towards parents and fellow-children, towards the lowly and the exalted.

The phases of life dealt with in the evening performances are those fitting and appealing to an older audience, though the modern complex problem play is not on the list. Parenthood and child loyalty are shown sweetly and naturally in "Editha's Burglar." Ingomar and Parthenia, Ferdinand and Miranda, Rosamond and Orlando, all turn different lights on ideal love, while "'Op-o'-my-Thumb" gives a modern touch and setting, and "Forest Flower" carries the imagination back to Colonial days. How far these studies of life in other times and partly in an Arcady as remote as dreamland from the narrow cracks of downtown streets have complemented cramped and meager lives passed in the crowded city's heat!

The excited interest aroused by the first good presentation in that section of New York of "The Tempest," with proper setting and interpretation, caused great crowds to attend. More than one thousand copies of the play in a cheap edition were sold during its run. The introduction of the lower East Side to their Shakespeare was accomplished. "As You Like It" followed up the first success, and now the class is hard at work on "Twelfth Night," to be given next fall.

When the decision was made to stage a real play, Mrs. Burnett's "Little Princess" was chosen as a matinée, a cast was selected from among the young people and children of the neighborhood, and the long preparation was begun with an enthusiasm that before long swept through the neighborhood, bringing in the elder brothers to shift scenery, the elder sisters to help sew on costumes. Here the directors first saw working out in real life the results they hoped for in those taking part. The play was a *whole* for which they labored and felt responsible; their energies were enlisted for an object larger than themselves, and their loyalty had a rallying-point. Collectively it was a fit training in citizenship.

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Individually the opportunity for reaching these plastic and only partly formed minds showed itself to be exceptional. They gather together to study out the play—a book whose terms are character and life. No teacher in another line, school or church, could come into such direct relationship to the understanding and purposes as the one who stands here as interpreter. Each point is thrashed out in ardent discussion, whether of motive, principle, or merely conduct, so that a standard of both ethics and manners is raised toward which to strive.

"I am a princess of rags and tatters, but I am a princess inside," says Sara Crewe, and did it not become her impersonator to act with royal grace and courage? And who, unless his part be a sick man's or one of life's failures, would be hollow-chested, shuffle-gaited, crushed, and dejected? His dramatic instinct scoffs at such a lover or hero, and the boy acquires a new carriage full of vigor and manliness. Meanwhile dirt, rags, sloth, and discouragment take on new significance. "We get through their bodies to their hearts," the dramatic director said. The player lays aside his clothes, but not the play, for he has lived it, more real, more intense than any but the life of his maturity.

After the first performance the many pleas for admittance showed the broadening swath of the theater's influence; to spread its mental and moral influence the class widened. Each part is studied by a half-dozen eager to earn the privilege of playing in at least one performance. It is no formless ethical abstraction that they work toward, but a definite object, dear to their imaginative hearts. So eager are they that when the magic sign announcing a new play is hung out, the libraries for three miles north cannot meet the demands for the book on which it is founded. Soon the office is crowded with applicants asking for favorite parts. Once, on an evening of performance, word reached the theater that one of the dwarfs, an important character, was sick. The management was disconcerted. A few minutes later a small hand clutched the stage director's arm: "Say, I can play Nick all right."

"How do you know you can?"

"'Cause I've sat in front and watched it twice, and I listened to it with my whole mind."

On he went, charged merely to go through the appropriate gestures and to omit the lines. But he had not come for that—with perfect self-possession he delivered every word and gesture belonging to his part. He surely had "listened with his mind."

Because this is a training-school for life and not for theatrical boards, each one can earn the honor by willingness, hard work, and punctual attendance. The parts are distributed not upon the superficial ground of ability, but the vital one of the individual's *need*. Each one is to be responsible for some direct improvement or moral uplift to its player. A timorous spirit grows brave as it plays the hero, a petty one noble as it impersonates the magnanimous. The members have a voice in casting the parts, but the final selection lies with the dramatic director, Mrs. Emma Sheridan Fry, for nine years with the late Richard Mansfield, and several as leading woman at the Boston Museum. Into her class-room come such as the lad who inquired of his fellow, "Say, wot good do youse t'ink dat class'd do me? I knows all dey kin learn me now." Yet under the teaching and the influence of the play, and his own chance of expression, he and others like him acquire an English remarkable for its liquid clearness—a long step in the transformation of the child of the immigrant into the American man.

The members themselves wish for and take responsibility. After the first cast has been thoroughly trained it takes charge of a second cast, that in turn a third, and so on. This summer all the teaching of seven classes will be done by young volunteers.

Back of the performance is another class, that in stage direction. In this the acting and the stage mechanics are rehearsed under Mr. Jacob Henniger, an able manager. He receives the members with their individual parts already learned, and gives them their stage and company training. The boys soon learn that the electric lighting and

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the working of the drops must be as conscientiously managed as the acting. There are no awkward pauses incident to amateur work; indeed, the transformation scene in "The Little Princess" was accomplished in shorter time than at the regular Broadway theater.[1] The scenery is new at each play; it is artistic and careful; no tawdry or careless element ever appears in the setting. The sharp eyes of the spectators would be as quick to detect the false as they are to appreciate what rings true. Could any one deceive the critic who wrote in high praise: "The costumes were very fine and of high-grade remnants. The scenery was of high-grade class"? The whole performance must represent honesty, endeavor, and high ideals down to the last nail to achieve its spiritual success.

Not only does this theater make changes in individuals, but in their relations to each other and to their homes. It has shone with clear light on the vexed sex problem, bringing young people, workers, without any drawing-rooms but the streets or the dance-halls—so often run in connection with saloons—together in wholesome companionship where they learn that life's relations are pure and noble in their best interpretation. Nor is it all by the route of study, for many gatherings are held just for good times' sake. The parents come to the playhouse to see their children act, and they know where their daughters are when here; they can picture each story brought home. They have little receptions at which the mothers meet all the players; the common interest forms a new bond between parents and children. A little girl came to the office the other day and asked for a ticket.

"I'm sorry, but we are not giving children's plays now," was the explanation for the refusal.

"Oh, I do want them to play it soon," she cried, "'cause I like 'Snow-White,' and my father and my mother they likes 'Snow-White,' and all of us children can play every part." Yet no one of them had ever been in the classes! This case is only one of many. The bond is real, and the theater has its neighborhood aspect, a center of interest as well as an arbiter of manners and fashions.

"Doesn't all this play-acting tempt them toward the professional stage?" critics ask. The Children's Theater answers, "No, that spirit is absent," and points to its record of not one girl and only two boys with especial natural ability who have gone off to the theatrical world. Far from inciting, it deters the longing for a stage career, which is an inevitable phase in the lives of many. After appearing at the Children's Theater the craving for dramatic self-expression is satisfied, and the actor gladly becomes one of the audience. The girl who else might have entered the chorus—the only position open to the untrained—leaves the class at the end of her two or three years, with a larger preparation for her own life.

This institution feeds the instincts of childhood and adolescence with an upbuilding food. Imagination is kindled and directed upon both sides of the boards, but with the child it is usually satisfied by *seeing*—the acting power lying comparatively dormant; in the later teens this is awake and acute, and hence it is that the class in acting has a minimum age of eighteen, the child actors being trained for their parts only as occasion arises.

The results have been large, the cost small; one-fourth of the expenses have been met by the sale of tickets at ten cents apiece, and formerly at only five, leaving a yearly net expenditure of $4,100, which has been cheerfully met by the directors of the Alliance. The average performance has been given for about $88, or about twelve and a half cents a spectator. This would have been more in an outside theater; on the other hand, thousands of tickets have been presented to charities, the probation courts, and the recreation centers, while special performances have been given for various worthy objects. Almost all of the 520 members of the classes have acted one or more times; the audiences have aggregated 179,000. There have been about forty Sunday matinées for the children and fifteen

[1] A feature of the work is that actors, stage hands, and audience are constantly interchanging; the Earl of Dorincourt one month may be moving stage furniture the next.

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Saturday evening performances for the adults each year.

At present the work has been sadly curtailed, for the children's plays have been stopped on account of the State Sunday law. No other day is possible, for the players are working people. Moreover, the children have been turned from this atmosphere of health and beauty back again onto the streets for their amusement. The house, with its seven hundred seats, had been all too small, but now the leaven of these seven hundred is gone. Short extracts from the compositions by the children in the public schools after seeing "The Little Princess" show how they responded:

"I liked the play very much because it teached me to be kind and helpful to others."

"When all was over I was sorry because there wasn't any more to the play."

"I liked the scenery, and the costum, and the electrick lights."

"I think the play is very good, because it teaches a lesson not to be selfish, and not to treat those who are rich kindly and those who are poor badly."

"I like," "I like," they begin, and you understand how it was that the line formed at eleven o'clock for the afternoon. The promise of a ticket held the power to keep a boy straight six weeks in advance, as the probation officers reported to Miss Herts. Here is a heart-warming testimony to end with: "One of the most beautifullest playes ever played in any theater was 'The Little Princess.'"

While the doors of Paradise are closed, hell gates are flung wide open, and the child has just as many pennies to purchase entrance with as before, only now no choice. Six days in the week, and in many cases seven, harmful show-places are open to children. Seven hundred little ones are bound to see a show somewhere else than the Children's Theater, for which they might now be saving pennies through the week in order to get the precious dime. Do you know what the children may go to during the week in the way of low vaudevilles, and even on Sunday, when many of the penny arcades and nickelodeons are open?

Go down some Sunday afternoon and see for yourself. You pass groups of little fellows playing craps for want of better entertainment, and enter a "One Cent Wonderland," noticing a number of boys dropping in their pennies; and these are some of the pictures they gaze at: "How She Looked when She Got Intoxicated," "The Russian Chorus Girls," with a notice, "For Men Only," "Favorites of the Harem," etc. Look into this one, "A Chinese Opium Den;" yes, it is loathly—any one for a cent. Now follow those little boys of ten or twelve into one of the breathless, coffin-shaped nickelodeons on the Bowery; a cracked piano is being pounded pitilessly, and then a cheap phonograph screeches and whines out, "If the Man in the Moon were a Coon." Pretty soon you see the intimate details of "A Sister's Misalliance," next a little idyl called "A Wife's Devotion and Falsely Accused." A domestic scene prefaces the kind doctor's being stabbed in the back by a tramp who flings the corpse down the coal-hole after soaking the husband's shirt in the blood; the arrest of the husband and his false accusation in the presence of the ghastly corpse, then the vivid prison scene, the grim death-watch over the haggard prisoner, the chamber of execution, the hysterical release just before the electric chair. You go out nauseated with the foul and blood-stained pictures, and notice the two boys still there, and a number of others under sixteen, and unattended. That such dens of sick morals are open on Sunday, while the Children's Theater, with its tonic of health and effectiveness, is restrained by law—is not this a pity?

The Children's Theater is an institution with catholic ideals. That it has ministered chiefly to the youth of one nation has been only a chance of location. It has now outgrown the Educational Alliance Theater, with its limited and somewhat imperfect accommodations, and is ready to begin an independent and a larger life in a more central and cosmopolitan section. On July 1 it will take up its new work with Mark Twain as president, Dr. G. Stanley Hall, the Rev. Percy S. Grant, Mr. Robert Collier, and Mr. Otto H. Kahn among

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its directors. Mark Twain has said that New York alone should have forty such theaters. The outlook for the future is wide, but the leaders will advance deliberately, making sure of every step, so that the institution may indeed prove to be a mighty factor for civic righteousness.

The only barrier to success is an easily removed legal one. A new State law covering such clear cases of education as the performances given at the Children's Theater would make possible the giving of strength, joy, and uplift to tens of thousands of children every year.

As Miss Herts has written, "Our triumph is that his ten cents buys our entrance into his heart and life, while he spends it for a 'show' which he considers a good bargain." And again, "The box office counts meager returns, but educationally we coin the very gold of young hearts into eternal profit."

# THE EVOLUTION OF GREEK RELIGION[1]

THIS work of masterly learning deserves warm welcome from every lover of Greek literature, whether in the Greek tongue or in translations, and of the Latin literature into which the Greek is infused. What the American reader may not know as well as the British, the accomplished author is distinguished by the highest university honors in her own country. Her present concern is to exhibit "some neglected features of Greek religion." What is commonly known of it has been drawn from Greek literature, beginning with Homer. But the Homeric gods enthroned on Olympus had come into the land with his "fair-haired Achæans," a conquering race, displacing the older gods of the conquered Pelasgians, but, like the Hebrews who displaced the Canaanites, taking over the worship of their deities, and blending it with their own. "The Olympians of Homer are no more primitive than his hexameters. Beneath this splendid surface lies a stratum of religious conceptions, ideas of evil, of purification, of atonement, ignored or suppressed by Homer, but reappearing in later poets, and notably in Æschylus." These ideas disclose themselves in the forms of ritual which continued to be observed in the golden age of Athens. These rites are the source from which to trace a genetic history of Greek religion. Only so is a complete understanding of allusions in Greek literature to be reached, as shown in the numerous citations occurring—in elegant translations—in the author's text.

The rites of the religious festivals show that, underneath the consciousness of friendly fellowship with the deities expressed in the cheerful worship of Zeus and other Olympian gods, lay a fear, a consciousness of evil and sin, and of needed purification, expressed in the worship of under-world deities. "The keynote of this worship was exorcism." Its rites sought the placation of ghosts and sprites, the removal of taboo, purgation from physical evil. The human sacrifice of the *pharmakos*, which the Hebrew analogy of the scapegoat to bear away moral evil permits to be translated "scape-man," intensively characterizes this survival of the primitive religion. The most singular survival of it is in the conjunction of primitive snake-worship with that of Zeus himself. Ancient reliefs are reproduced here in proof that "the human-shaped Zeus has slipped himself quietly into the place of the old snake-god." This snake was regarded as "the vehicle or incarnation of a ghost, a local hero."

Miss Harrison observes that, as the early Christians relegated the Olympian deities to hell as demons, so the devotees of these had done in putting down to Hades "the heroic or divine

[1] Prolegomena to the Study of Greek Religion. By Jane Ellen Harrison. (Second Edition.) G. P. Putnam's Sons, New York. $5.

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figures of the elder stratum of the population." Thus, Sisyphos, Tantalos, Tityos, and others, of whom school-boys read in Vergil as tormented in infernal regions, were great heroes of the older religion, but obnoxious to the newer cult of the Olympians. In like manner the Achæan conquerors, in their stories of centaurs and satyrs, were simply expressing their animosity to the conquered population by imputing to them the characters represented by these semi-bestial forms.

The coming of the Olympians seems also to have been a transition from a matriarchal to a patriarchal cult. Much more significant for the religious evolution was the advent of the worship of Dionysos (the proper name of Bacchos) from Thrace. The name of this deity of "remote Asiatic origin," and that of Orpheus, a native Thracian, embody a religious mysticism which took its rise in Greece from a low level.

The Thracians were addicted to intoxication, not with wine, but with a sort of beer made from spelt, and celebrated Dionysos in drunken orgies. His celebrants appear in the poets as companies of women, indicating, as Miss Harrison believes, his matriarchal origin, who were called Mænads (frenzied, inspired). His worship, when introduced among the more temperate Greeks, who always mixed their wine with water, took a new direction. "They saw in Dionysos the god of spiritual as well as physical intoxication." Instead of the Mænads he is attended by the Muses. Two fine vase-paintings here reproduced show the contrast between the barbarian and the civilized idea of the inspiration he gives. A "constant shift from physical to spiritual is of the essence of the religion of Dionysos."

In the relation between the ritual and mythology of Orpheus and Dionysos is an intricate problem, to the solution of which, and to the exposition of Orphism, the closing chapters of the volume are devoted. Into the details of this it is here impracticable to go. It is quite probable that Orpheus is no mythical personage, but a real man. The Dionysos ritual was of the old savage order, and Orpheus endeavored to uplift and spiritualize it by his work as "poet, seer, musician, theologist." The cardinal doctrine of the Orphics was not the mere hope of immortality, which has been credited to the religion of Dionysos at its highest level, but immortality as a means to the attainment of divine purity. This, says Miss Harrison, "is the keynote of Orphic faith, the goal of Orphic ritual." Her characterization of Orpheus as "a teacher of monotheism" goes with the qualification that "it is the worship of potencies, . . . the worship of life itself in its supreme mysteries of ecstasy and love"—the one represented by Bacchos (Dionysos), the other by Eros, "source of all things." These two seem to subsist in a fundamental unity not without an analogy in the "persons" of the Christian Trinity.

Whatever portion of this remarkable work one turns to, whether in its exhaustive study of primitive rites, or of the Orphic mysteries which gave them a new spiritual significance, one is impressed with the author's free command of the utmost resources of classical learning in literature, in philology, in art, and her mastery of complicated details in a difficult problem, as well as modesty in presenting her conclusions. To substantiate these, and not as embellishments, yet with charming effect, the treasures of Greek art as well as literature are richly exhibited. Miss Harrison's work is, as a whole, a new adventure in the English-speaking world, and is well entitled to be crowned.

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# *Comment on Current Books*

*Montaigne* These volumes[1] bear redundant witness to the fact that three centuries have not staled the charm of the great choragus of modern essayists. The editor, undoubtedly the premier of living Montaignists, has been careful, she tells us, not to weary her readers by superabundant proof of it, but merely to present some indications of it. Part I exhibits the opinions of Montaigne's character and writings expressed by his contemporaries and subsequent writers down to the present time. Some of these are in Latin accompanied with translations, many in French, the rest in English. They form, as Miss Norton justly observes, "a very interesting illustration of the growth of a great reputation." The solitary voice of downright dispraise from an English writer is Joseph Addison's in 1714. It seems to us that Miss Norton is rather hasty in denouncing it as "entirely worthless sentences." The literary art of the shrewd, skeptical, cynical observer of the world's passing show is no adequate cover for the moral defects of a character devoid, as Emerson declared, of enthusiasm and aspiration, although "an admirable gossip." Numerous casual allusions to him and his essays by French and English writers since his time are included in Part II, and Part III is devoted to a selection of "plagiarisms" from his essays, mainly by English authors. Here again Miss Norton seems somewhat too jealous for her hero. Montaigne confessed himself a great borrower, and it will not do to stigmatize as a plagiarism from him the reproduction of any old saw or story of Greek or Roman times that he made use of. The second volume of these two possesses a wider interest than the first, citing many passages from great writers, French and English, to illustrate "the influence," though "not precisely the individual spirit, of Montaigne." These have not all been gathered critically. Many of them show the influence, others are in the vein, of the great essayist; others show only an analogy, more or less faint. For instance: Montaigne said, "The public good requires one to betray, and to lie, and to massacre." Lord Bacon is quoted apropos to that as follows: "Jason the Thessalian was wont to say that some things must be done unjustly, that many things may be done justly"—a rather doubtful exhibition of "the spirit of Montaigne." Large as is the world's debt to him, it is not so large as Miss Norton seems to think. Large as his influence has been, it must lessen as civilization deepens morally. Nevertheless, the lovers of good literature owe a debt to the editor of these highly interesting volumes.

[1] The Spirit of Montaigne. The Influence of Montaigne. Edited by Grace Norton. Houghton, Mifflin & Co., Boston. $1.25 each.

*Jean Jacques Rousseau* There is nothing particularly novel or original about M. Jules Lemaître's "Jean Jacques Rousseau,"[1] a rather awkward translation of which has recently been made by Mrs. Charles Bigot. M. Lemaître does not pretend to take into account Mrs. Frederika MacDonald's remarkable discoveries bearing on the problem of Rousseau's sanity, and of the actual existence of a conspiracy to ruin his reputation, as Rousseau himself insistently asserted. Possibly, of course, Mrs. MacDonald's findings were not available when M. Lemaître prepared his work. But it is nevertheless disappointing to discover no allusion whatever—with the exception of a brief discussion of her earlier study of the foundling hospital affair—to the documents on which she bases her vindication of Rousseau. The view taken by M. Lemaître is that held by the majority of critics, and it may very well be correct despite all of Mrs. MacDonald's documentary evidence. It is the view that Rousseau, in the last analysis, was a madman, rendered insane by the cumulative effect of prolonged disease and real and imaginary persecution; that his "pathology" was the foremost factor in determining his career and ideas; and that it is impossible to acquit him of gross and unpardonable inconsistencies between his theories and his manner of life. In the light of the MacDonald documents, M. Lemaître would seem to be an unduly harsh commentator; and, granting their invalidity, he still is certainly most unsympathetic. Nor is his occasional note of flippancy either helpful or desirable; whatever his faults, Rousseau's own generation took him seriously, and he made sufficient impress on the thought of the world to be taken seriously to-day. On the other hand, there are some conspicuous merits to M. Lemaître's book. It is unquestionably most readable and most stimulating, creating a real desire to know more of the famous author of "Emile" and the "Contrat Social." And it possesses many passages of high analytical value—notably, perhaps, the passages in which M.

[1] Jean Jacques Rousseau. By Jules Lemaître. Translated by Mrs. Charles Bigot. The McClure Company, New York. $2.50, net.



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Lemaître reviews the secret of Rousseau's tremendous influence and examines the question of his true place in the history of the French Revolution.

*Spiritual Evolution*

This fourth edition of a widely read little book [1] emphasizes a thought to which the modern Church is tending—that the real return of Christ to the world is not to be spectacular, but is spiritual. His "second coming" is to an ever-increasing ascendency in the thoughts and purposes of men, till all own subjection to his spirit. The physical evolution of man is complete; the spiritual evolution is incipient, and Christ is its type and ideal. But while consciousness and will had small part in the physical evolution, they count for everything in the spiritual; it is frustrated if effort fail to grow into the spirit of Christ. This is the substance of Dr. Funk's glowing argument. The criticism which it is fairly open to is that it fails to discriminate duly between the psychic and the spiritual in human nature. "The kingdom of the psychic nature of man" does not include "love, conscience, true spirituality," etc. These belong to the ethical—in the highest sense of that word—the distinctively human, not to the psychical life which man shares with the animals. With proper discrimination between the ethical and the psychological, it is impossible to speak of individuality as being continuously reborn through successive generations.

*The Ideal Ministry*

The continual output of fresh books on the work of the Christian preacher testifies to a demand indicative of active effort in self-culture studious of the best ideals. The title of this volume [2] expresses what more preachers than ever are now aiming at. Its author is a veteran both in practice of "the sacred calling," and as a teacher of young men in preparation for it, himself a man of power in the pulpit, a master of assemblies. The wisdom gained from such an experience is what the student seeks for. As presented here it does not entirely meet the demand of present-day conditions. Its "ideal ministry" is merely to bring home to conscience the responsibility attaching to the individual sinners, and the offer of a salvation obtained for each by the cross of Christ as an expiation for their guilt. Though ideal once, this is not ideal now, when many consciences feel a joint responsibility for social evils and sins tolerated by the community, whose social salvation must be wrought out by the cross-bearing spirit that braves cost and loss for righteousness' sake. That the ideal ministry must be based on the theology of seventeenth-century Presbyterians, as Dr. Johnson insists, none disputes more incisively than his fellow-presbyter, Dr. Carter, in his recent book, "Wanted—a Theology." Nor will the ideal ministry draw Dr. Johnson's line between sacred and "merely secular" topics, to exclude the latter from the pulpit. All real interests in God's world, however secular, have a sacred side. But, while open to these criticisms, this volume is, as the work of an acknowledged master should be, a valuable addition to the cultural apparatus of preachers.

*Montreux*

Of all corners of the world into which one may sink with a sense of serenity and repose, the eastern end of the Lake of Geneva has always enjoyed a deserved reputation. Most tourists know it in summer. A gratifyingly and increasingly large number know it in autumn. Many now know it in winter. Our fathers used to speak chiefly of Chillon and Clarens. Present-day talk turns rather on Territet and Glion, above all on Montreux—indeed, so large has Montreux now grown as to make one feel that all the settlements thereabouts, from Vevey to Villeneuve, are but parts of Montreux as a center. In this sense of the name the present sumptuous volume [1] has been prepared—indeed, it includes the Rhone Valley to Aigle, Bex, and Gryon. As Mendelssohn once said of the region: "If God should grant me a long old age, this is where I should wish to spend it." The words will be echoed in many a mind which recalls the glittering outline of the Dents du Midi seen from Veytaux, or of the nearer Rochers de Naye as one climbs up the steep slope at Caux. If fault could be found with Mr. Gribble's text, it is that so much emphasis has been placed on the various historical personages connected with the region as to leave not enough for descriptions of nature. Indeed, there is almost an amusing difference in the titles of the chapters and of the illustrations. The first include "The Swiss Riviera," "The Castle of Chillon," "Bonivard," "The Later Life of Bonivard," "Bonivard's Wives," "The Later History of Chillon," "Salvationists at Chillon," "Vevey," "The Regicides," "The Pietists," "Madame de Warens," "Byron," "Obermann," and "Doyen Bridel." Of the above, one chapter has to do with nature and the rest with man. The illustrations have little to do with

[1] The Next Step in Evolution. By I. K. Funk, D.D., LL.D. The Funk & Wagnalls Company, New York. 60c.
[2] The Ideal Ministry. By Herrick Johnson, D.D. Fleming H. Revell Company, New York. $1.75, net.

[1] Montreux. Painted by J. Hardwicke Lewis and May Hardwicke Lewis. Described by Francis Gribble. The Macmillan Company, New York. $2.50, net.

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man's achievements; they depict with varying success the landscape from La Tour de Peilz to the Dents d'Oche. Unfortunately, the pages have been poorly put together. Page 40 is reprinted twice and its successors have been misplaced.

*Currency Reform Again*

Although Congress has recently passed an emergency currency measure, interest in currency reform is still at a high point, and many readers will doubtless be found for Mr. Richard B. Pullan's "Currency and Coin."[1] This is a frank plea for the establishment of a "safe and conservative" system of bimetallism as the only certain remedy for conditions which have of late caused such widespread difficulty and dissatisfaction. In Mr. Pullan's opinion, any plan to establish an elastic currency must fail so long as a permanent bank-currency is necessary. He would, to give a brief outline of his programme, increase the volume of metallic money, both gold and silver; would have the Government issue notes direct, and use National banks merely as agencies for distribution; would retire the National bank notes now in circulation; and would impose a gradated interest charge on the Government-issued notes, this charge being designed to insure retirement of these notes whenever circulation-demands decrease. Also, he would enact legislation which, while preserving the gold standard, would put silver on an equal footing with gold for currency purposes. It cannot be said that Mr. Pullan's proposals are likely to meet with widespread approval; but they at least have a suggestive value, and deserve consideration.

*The Donnellan Lectures*

It might seem that we have an adequate supply of books presenting the modern view of the Old Testament. This volume,[2] however, has distinctive interest in the support for the conclusions of Biblical scholars which it adduces from the sciences of archæology and anthropology. The author is rarely well versed in these for a clergyman of the Church of England. He makes the antiquity of man in Europe not less than from 80,000 to 120,000 years. He finds in the early history of Israel survivals of the animistic religion of primitive man. In the evolution of the spiritual faith of the Hebrew prophets and psalmists he sees the work of immanent Deity in the progressive revelation of himself. He believes that this process is still going on, demanding modification of creeds that fitted ancient ideas of the universe. Rather curiously, he combines with this breadth of view a narrow sacramentalism, claiming a peculiar power for "the true Christian life," not available for those who have "separated themselves from the Church's system." But only a few pages of a really useful book are thus spoiled.

[1] Currency and Coin. By Richard B. Pullan. The Occasional Publisher, New York.

[2] *Prehistoric Archæology and the Old Testament.* By H. J. Dukinfield Astley, M.A., Litt.D. Charles Scribner's Sons, New York. $2, net.

*A Famous Proconsul*

Professor George C. Henderson, who has written this biography of Sir George Grey,[1] has a whole-hearted respect for the Grand Old Man of Australasia. "Grey," he declares, "was a child of the nineteenth-century Renaissance. Nothing impresses the student of his career more than his unbounded faith in the possibilities of human nature, his deep and lasting sympathy for the masses of the people, and his splendid devotion to the welfare of the native races in the Southern Hemisphere." This strikes exactly the note of real interest in Grey's career. As a proconsul, the representative of Great Britain under Southern skies, he had many and obvious defects—not all of which are sufficiently appreciated by Professor Henderson. He was autocratic, choleric, stubborn, even insubordinate. But there can be no doubt that, whether in Australia, New Zealand, or South Africa, he honestly endeavored to manage his stewardship in the interest of the dependent peoples as well as of the governing race. Besides which, for all his autocracy, he was at heart a radical, as became very evident in the late seventies, when, having abandoned his post as a colonial official, he was triumphantly elected Prime Minister of New Zealand on a platform that called for sweeping innovations. In fact, Professor Henderson is firmly persuaded that the modern Socialistic régime in Australasia is the logical outcome of and directly traceable to Sir George Grey's policies, all of which, of course, lends added interest to the life-story of an empire-builder whose achievements are too little known in this country.

*The Age of Revolution*

This valuable little book[2] corrects some current impressions of the eighteenth century. A juster historical view has superseded the fashion of decrying it. If it showed a decline in spiritual life and contentment with low ideals, it showed also a kindling of missionary zeal, a profound interest in religious philosophy, and an energetic movement for reform. In the present sketch of this and the century preceding, the author

[1] Sir George Grey. By George C. Henderson, M.A. E. P. Dutton & Co., New York. $4, net.

[2] The Age of Revolution. By the Rev. William Holden Hutton. The Macmillan Company, New York. $1.50, net.

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restricts himself to the history of the churches which claim an episcopate transmitted continuously from the first century. He imparts to it an interest, which might have been missed in brief treatment of a long period, by giving prominence to important episodes and representative individuals—*e.g.*, Jansenism and Port Royal, the French Revolution, Bossuet and Fénelon, Wesley, Joseph II of Germany. A salient feature of this "age of revolution" impresses the reader who contrasts the present servility of the clergy to the Vatican with the free spirit often manifested then.

*A Religious Symposium*

For those who lack the opportunities of mental sharpening in the private discussions of cultured minds this volume[1] is a most attractive substitute. A group of fifteen friends in council meet monthly for a comparison of views on fundamental questions about religion. The group includes men in scientific, literary, church, and business life, some of them university professors and men of international reputation. They are agreed that both the dogmatism of theology and the scientific reaction toward materialism are breaking down, but they vary widely as to the sequel. This comes out as they discuss their successive subjects of inquiry. These discussions result in no synthetic statement, but exhibit an approach toward agreement. "The Mathematician," a representative of Christian monism, seems to hold his own as the symposiarch. "The Author" seems to speak for all in a final remark: "Such talks as these should not end in summaries but in inspiration." The reader is assured that they are "a faithful transcript of actual conversations." They evade no point of difficulty, they grapple with the deepest problems, they exhibit both skeptical and constructive thinking at their best, they tend to clear the air of religious thought. It should be added that their recorder, one of the group, is a professor in Columbia University.

*Lessons from the Indian*

In this handsome and finely illustrated volume[2] is set down what the author himself has learned from the Indians of the West in a gainful experience of many years. He is thankful for their recalling to him "some primitive principles which civilization ignores at its peril." These have largely to do, of course, with physical health and vigor. The Indian regimen made him, formerly a victim of chronic ill health, physically a new man. Morally profitable also was his experience of the hospitality, frankness, simplicity, self-restraint, and mental poise he found in Indian life. He is not blind to Indian weaknesses and vices, but prefers to learn rather than to blame. Both hygienically and ethically this book is profitable in the easy chair, and those who would travel to meet "the call of the wild" will find direction in it.

[1] Talks on Religion: A Collective Inquiry. Recorded by Henry Bedinger Mitchell. Longmans, Green & Co., New York. $1.50, net.

[2] What the White Race May Learn from the Indian. By George Wharton James. Forbes & Co., Chicago. $1.50.

*The Psychology of Jesus*

This volume[1] is a pathbreaker in a line of study comparatively new—at least among American scholars. A posthumous publication, it inspires regret for the loss to Christian learning caused by its author's sudden death in his prime. It is certain, as he assumes, that "we do not know a person until we have gained access to him on this inner side"—*i.e.*, of the subjective, self-conscious life and its psychological development and action. "The fascinating personality" of so thoroughly human a being as Jesus appeared to his countrymen to be evoked Tennyson's confession,

> "Thou seemest human and divine;
> The highest, holiest manhood thou."

So this Christian psychologist affirms that "if the race is in any true sense the offspring of God, as both Old and New Testament declare, then a perfect human being is divine." Lotze has said that to the ultimate question of psychology, *What am I?* no complete answer can be given. Mystery adheres to personality, especially to the potent and impressive. To explore this mystery is the province of psychology. In his study of Jesus' personality Dr. Hitchcock does this, first, in taking account of his mental, moral, and physical environment, and its contributions to his development; next, in noting the successive stages of this development from first to last. The course thus traversed is familiar, but the point of view is to most readers new and needful. Jesus, he concludes, "brought the natural and the spiritual into harmony, and revealed the final destiny of the age-long progress of life by biologic processes." But he protests against the thought that this estimate either solves all mystery or discrowns the Christ. Thoroughly and simply human, Jesus is divinely human: "This super-man, this union of the human and the divine, . . . is the evolutionary type established as the ideal of a new order." Much incites quotation and comment for which room is lacking here, but it must be said, in brief, that this is destined to be an influential work.

[1] The Psychology of Jesus. By Albert Wellman Hitchcock, Ph.D. The Pilgrim Press, Boston. $1.25, net.

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